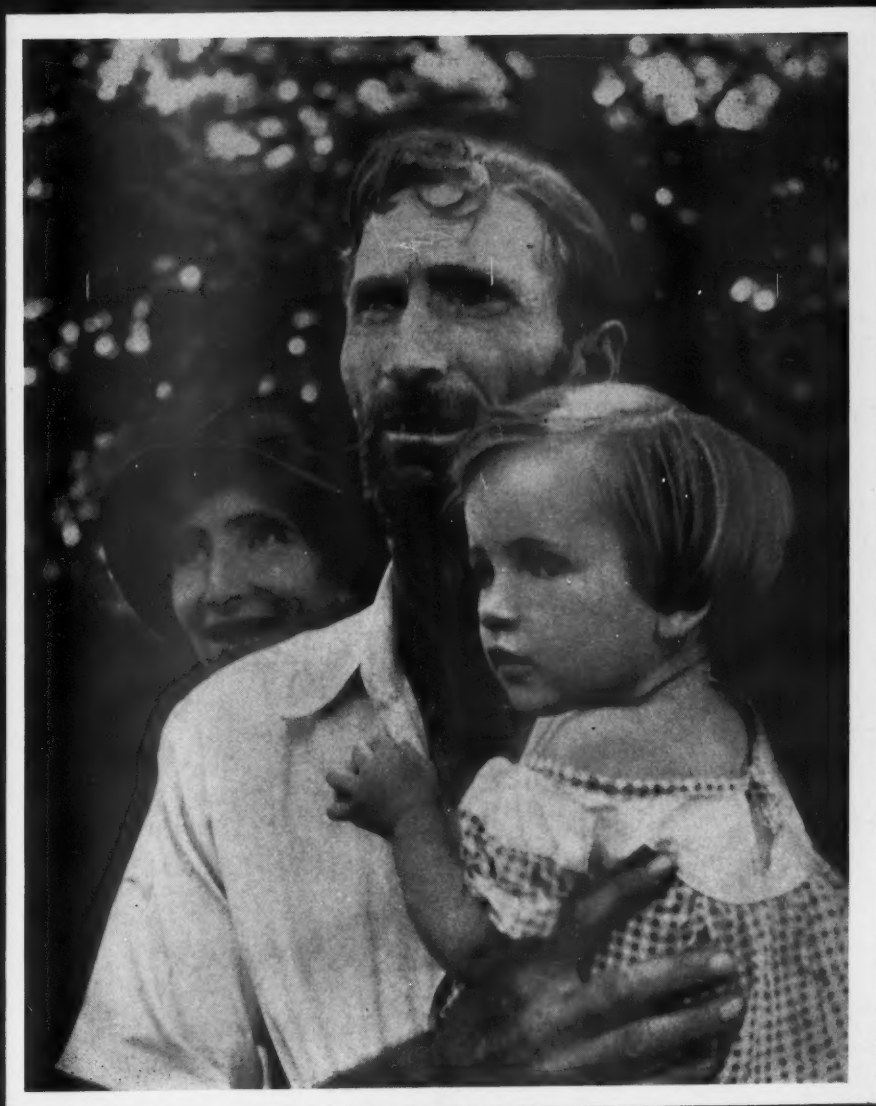


MISSIONS



DOORS

A simple program, based on this issue of MISSIONS, for use in churches, furnished by the National Committee on Woman's Work

By JEAN H. MITCHELL

"Behold I stand at the door and knock."—*Revelations 3:20.*

HYMN: O Jesus, Thou Art Knocking.
First stanza.

DOORS OF THE SHADOW OF DEATH.
Read Job 38:17 and follow with brief interpretation of "Cannon Fodder," page 135.

HYMN: O Jesus, Thou Art Standing.
Second stanza.

DOORS THAT ARE SHUT. Brief summarization of "The Forgotten Folk of Democracy," page 138.

HYMN: O Jesus, Thou Art Standing.
Third stanza.

DOORS THAT ARE OPEN. Read Revelations 3:8 and follow with brief interpretative summarizations of:

"All Doors Are Wide Open," page 142.

"The Door of Christian Friendliness," page 175.

"The Door of New Opportunity—Ready for a New Lease on Life," page 172.

"The Door Itself—The World's Only Hope," page 169.

PERIOD OF PRAYER. Suggest a period of voluntary prayer with as many as possible participating briefly, pray-

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ers to include thanksgiving for Jesus as the door to the abundant life, for the joy and peace that is ours in Him and for His gospel to a world torn asunder by prejudice and war. Prayers of petition should be offered for world leaders that they may come to know that Christ's way is the only way and be willing to bid Christ enter into their lives. For all who serve on mission fields that they may have strength and courage and be conscious of Christ beside them. For our fellow Christians everywhere that we may be confident in Christ and remember His Word promises that no man can shut the door.

RECONSECRATION. To the task of leading others across the threshold to Jesus, that we may be openers of doors in our every day experiences.

HYMN: Jesus Calls Us O'er the Tumult.
BENEDICTION.

WHO'S WHO

In This Issue

Florence E. Carman is a member of the faculty of the Baptist Missionary Training School in Chicago, Illinois.

Mark A. Dawber is General Secretary of the Home Missions Council of North America.

Eve Garrette is Director of Church Publications of the National Committee on Food for the Five Small Democracies.

S. E. Hening is Treasurer of the Home Mission Society.

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Edwin Phelps is Secretary of the Baptist Young People's Union.

Mrs. Howard Wayne Smith is President of the Woman's American Baptist Foreign Mission Society.

Clarence G. Vichert is a Baptist missionary in West China, in service since 1930.

Myra Whitaker is Field Secretary of Baptist Institute for Christian Workers, Philadelphia, Pa.

THE FIRST HUNDRED THOUSAND

The first hundred thousand has been received. Evangelical churches of all denominations will unite March 2nd to restudy world relief needs and to join in a great fellowship offering. Shall we complete the second hundred thousand?

The World Relief Committee allocates your gifts promptly to the aid of the homeless and hungry in Asia and Europe and to the relief of orphaned missions all over the world, and for other world emergencies.



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of the
NORTHERN BAPTIST CONVENTION**

P. H. J. LERRIGO, Executive Secretary
152 Madison Avenue New York, N. Y.

THE QUESTION BOX

MARCH

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What is our biggest task in China?
2. How old are the members of the Cheerio Club?
3. Who is Mrs. C. E. Anderson?
4. What does the figure 1,831,000 represent?
5. Who was married in 1883?
6. Who served three terms in Bengal-Orissa?
7. What paper has a circulation of 250,000 copies?
8. What was the former name of Ipin?
9. What is scheduled for March 14-16?
10. Who is J. H. Jackson?
11. What must be mailed not later than April 30, 1941?
12. Who found rehabilitation in the Mariner's Temple?
13. Whose income is as low as 10¢ per day?
14. What school offers 14 courses in the Bible?
15. Who retires after 36 years in India?
16. What delightful home is in Newton Centre, Mass.?
17. Who is Rev. Emil Kontz?
18. What church proposes to raise one million dollars for relief?

Rules for 1941

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1941, to receive credit.

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E. J. MILLINGTON

President of the Northern Baptist Convention

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FOR NEGROES
AT RICHMOND, VIRGINIA

The building is being rapidly dismantled. It must be removed promptly.

Shall this fine material be destroyed or be sent to Richmond to be re-erected into one of the finest college buildings in America, thus further enhancing Baptist leadership in Christian education?

The Answer Is in Your Hands

THE TIME IS SHORT

Further prompt and generous expressions of Baptist loyalty will enable us to take full advantage of the generous Belgian offer in the interest of international friendship and inter-racial good will.

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VIRGINIA UNION UNIVERSITY

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S. E. HENING, Treasurer

Richmond, Virginia

He who gives promptly
gives twice!



THE TOWER OF THE
BELGIAN BUILDING
AT WORLD'S FAIR

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.
Editorial and Subscription Office, 152 Madison Ave., New York City
Address all correspondence to the New York Editorial Office
For subscription rates see page 171

Vol. 32

MARCH, 1941

No. 3

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A Grand Start for the New Year

The New Year for MISSIONS began well. January produced 4,158 subscriptions as compared with 4,057 in January a year ago, a net gain of 101 for the month. Thus 1941 made an encouraging start in maintaining the upward subscription trend recorded in 1940 and for the seven years prior thereto. Total score stands at 38 months up and only 5 months down since the bottom of the depression in the spring of 1933.

Will the remaining months of 1941 take their places in the up or the down column? The answer depends on whether you renew your own subscription when it expires this year and also whether you succeed in persuading some other person to become a regular subscriber.

The Club Manager in your church will greatly appreciate your cooperation.

Be sure to read THE LAST WORD opposite page 192.

LETTERS

From the Editor's Mail Bag

Your editorial, "New Year's Eve and Eight Young Men in Prison," certainly hurt. It seems almost impossible that a thing like this could happen to Christians in our own United States.—*Mrs. Dan Tuttle, Quincy, Ill.*

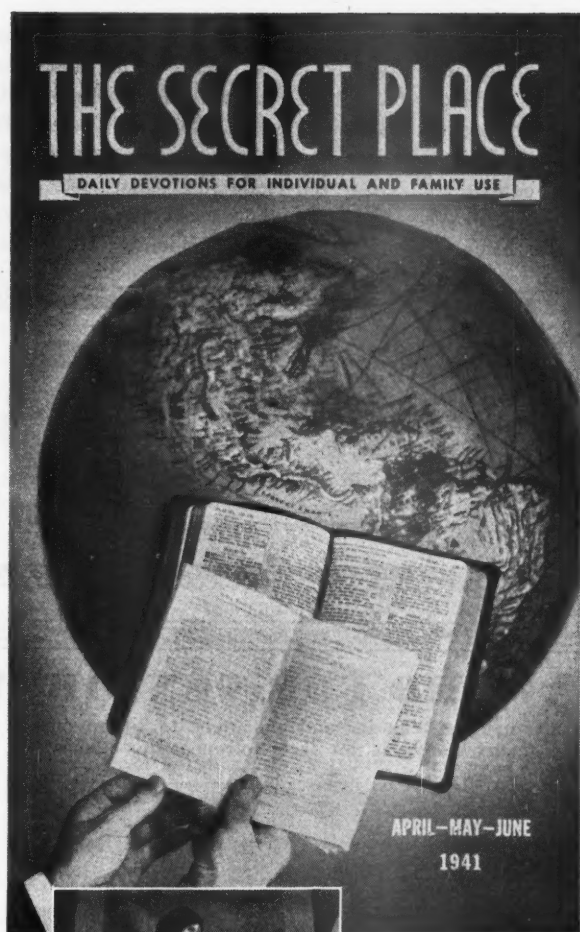


Will you permit me to express disagreement with the editorial, "New Year's Eve and Eight Young Men in Prison?" Although you begin with a fair statement of the facts, you conclude on a note of endorsement of the conduct of men who, at the best, are common law-breakers. This is a false note to be sounded at any time by a Christian publication. There are some
(Continued on page 132)

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"He is risen" is the wall motto chosen for this quarter, illustrated by a reproduction of the lovely masterpiece by Bouguereau, "The Women at the Tomb." FREE in the inside back cover of the April-June issue. Ready for framing.

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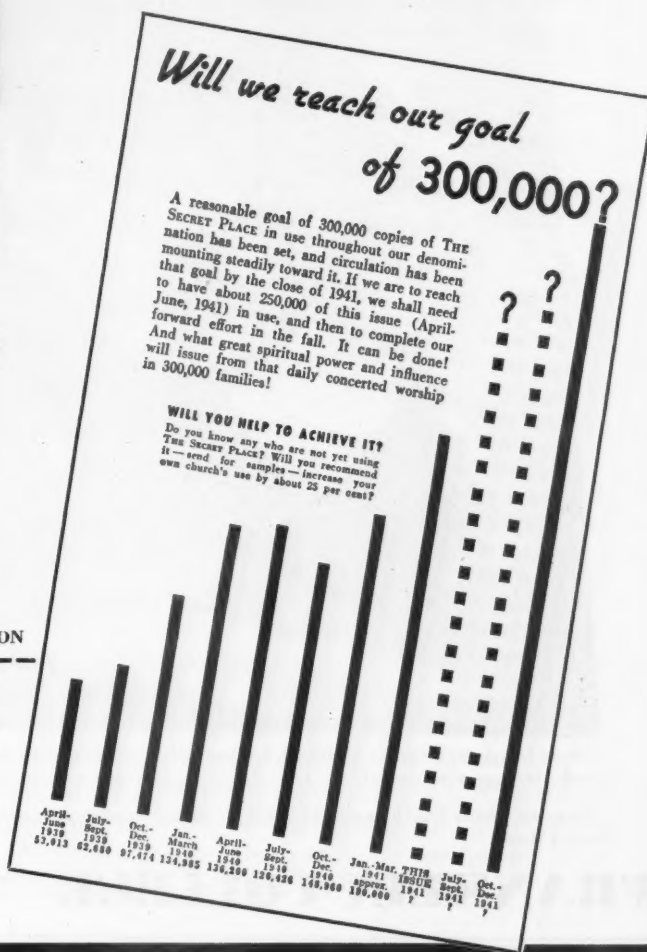
HOPE

for a Troubled World . . .

ANOTHER EASTER dawns upon a world seething with war and affliction. Yet, through the holocaust, shines a reassuring ray of hope for those who know the Light. It is our Christian duty to enlarge that hope by extending the use of The Secret Place this Easter season when there is a natural reverting to spiritual thinking.

The Secret Place offers an inspiring form of devotion for adult, young person or child. Its use each day along with the Bible makes for an actively interested constituency, promotes a closer walk with God, develops spiritual power.

The April-June, 1941, issue edited by Elmer A. Fridell provides three months of well organized daily worship helps contributed by representative Northern Baptists. If you are not yet a subscriber, start with this important new quarter. Send it to your friends, give it to your church affiliates, mail it to the boys in camp . . . to the needy throughout the world.



(Continued from page 130)
of us who object to such subversive views in our denominational paper.—
Rev. L. G. Morony, Chico, Cal.



In your editorial on the eight young men in prison, you are a little mixed on your picture of the "beautiful girl in ancient Rome." She was asked to throw a bit of incense into the sacred flame on Diana's altar and not on Caesar's altar. The picture is called "Christ or Diana." You use the wrong words when you say these eight young men "gladly pay the price for their adventurous pioneering." There is no "madness and hysteria" in conscription registration. And in your editorial on feeding the starving people of

Europe, it is not true and you are not fair when you say that "church and seminary leaders acquiesce in such ruthless starvation." Sending food to Denmark, etc., would merely permit Germany to withdraw the equivalent of what those countries have.—*Rodger Chenoweth, M.D., Escanaba, Mich.*

When many were aroused at the destruction of peace-loving nations, MISSIONS explained our concern over it as "war hysteria," but now it seems all right for us to be stirred emotionally over self-made draft-martyrs. This viewpoint ignores certain grim realities, magnifies trifles, and lends itself to the

CHURCHES CAN COMMAND COMMUNITY INTEREST!

A report from South Bend, Indiana, says:

"After a great week the last Wells program had to be moved to the city's largest auditorium . . . 4,000 were seated, 500 standing . . . all denominations participated."

The CHARLES A. WELLS Conferences on Christ and World Need
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He draws as he speaks

SENIOR BENCHES ARE SACRED FOR SENIORS!

Four seniors have suddenly discovered a freshman who has had the temerity and effrontery to sit on one of the senior benches. The odds of four to one are far too many and he is not likely to repeat this offense!



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FRANKLIN, INDIANA

plans of defeatists. It incorrectly represents the attitude of many of your readers. Baptists have always stood firm against the arrogance of spiritual and temporal overlords and may be trusted to recognize for themselves the real issues in this crisis.—*C. W. Patterson, Watertown, Mass.*

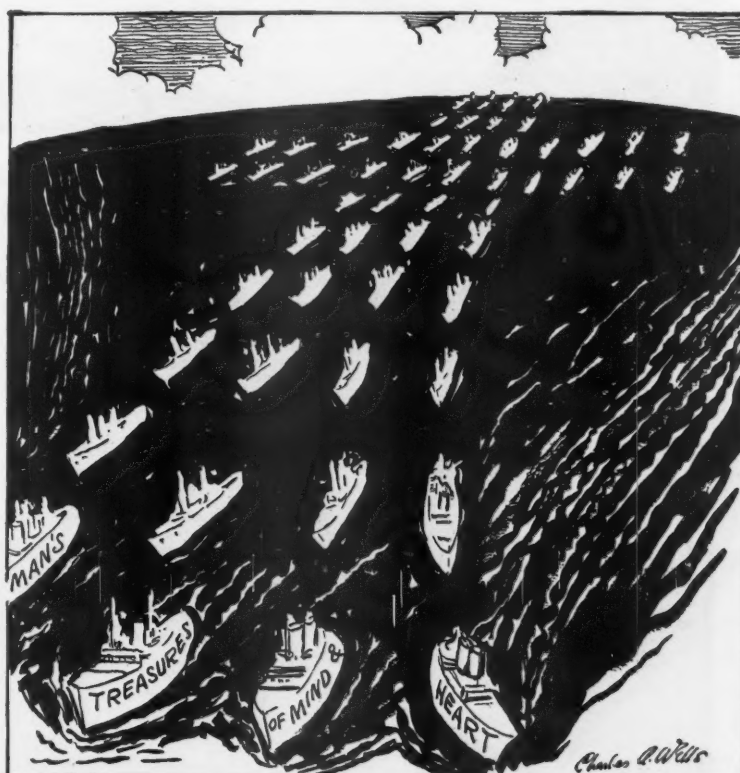
I like your editorials in the January issue very much, but I do not at all agree with your general attitude in putting the blame equally upon Hitler and Britain. I think that the Versailles Treaty as an excuse for Hitler has been overworked.—*Rev. Alonzo R. Stark, Frankfort, Ind.*

In a recent editorial you asked, "Is it that Baptists, Methodists, Presbyterians and the 200 other denominations are so pitifully divided that disunited they stand helpless before Europe's greatest international crisis?" I for one want to do more for peace, but what is the use? Are we Christians not ourselves in some competitive war? Creeds and denominations are as nothing to Christ. One message and one gospel is what we need. This is what the Russian communist and the German nazist proclaim. Divided-Christians cannot buck a stone wall. The Catholic church may sing, "like a mighty army, all one body we." But for us Protestants to sing "We are not divided," is a whopper that I cannot indulge in. It is not enough for the family of Baptists to unite. All churches must do the only wise and efficient thing, that will remove a divided Christendom.—*F. W. Jackson, Almond, N. Y.*

I am a new reader of *MISSIONS*. Although I am a Congregationalist, I am serving this Baptist parish while completing my theological seminary course at Yale University. May I congratulate you particularly upon the current issue in which you fearlessly face the problem of war. Too many of our preachers and church publications are losing their courage in the matter of peace, now that "peace" is no longer popular. More power to you in this and in your excellent presentation of the work of missions, which is too often grossly misunderstood.—*Rev. Browne Barr, Niantic, Conn.*

The Great Convoy

CARTOON NUMBER 77 BY CHARLES A. WELLS



HOWEVER much they sympathize with England and desire to aid that beleaguered island, the Christian people of America seem determined that their nation is not to be plunged into war through American naval convoys of arms, planes, and military supplies across the seas.

On the other hand, they are in hearty agreement over the necessity of another type of convoy.

The precious things of man's spirit, heart and intellect, such as truth, love, mercy, faith, the Christian gospel, which enrich men's lives, beautify their existence, and sanctify their relationships, must be convoyed across the seas to where they are needed even more desperately than bombs and planes. Today misery, death and destruction are sweeping across the earth. If these spiritual treasures of man are to survive and to be shared with humanity everywhere, it can only be done by the organized efforts of the Christian people of America. This is a time for missionary expansion, not contraction.

Look intently at the picture and you will see a cross spread out over the surface of the sea. Passing through the dark, dangerous waters of organized hate moves a great convoy bearing these priceless spiritual treasures of the Christian church.

—CHARLES A. WELLS



THE HOPE OF THE WORLD

For an interpretation of the picture on the left, by Rev. Julius Fischbach, see page 169

CANNON FODDER

A regiment of French soldiers marching into the Maginot Line prior to the collapse of France a year ago. Many of these men were undoubtedly killed in action, heroically defending their country against a ruthless nazi invasion. They had nothing to do with the issues that caused the war. They simply obeyed orders and died. How many of them have since then died in nazi prison camps in France is unknown



Photo by Harris and I

MISSIONS

VOL. 32. NO. 3



MARCH, 1941

Cannon Fodder

WILL the second World War soon experience a shortage of cannon fodder? England, with 4,000,000 men under arms, last month lifted the conscription age to the German upper limit of 40 years. Unrevealed are total British losses in Flanders and in Africa. Nobody knows how many French and Belgian soldiers were killed or how many have died in nazi prison camps. More than 60,000 Germans died in the conquest of Norway. If the Germans invade England the slaughter on both sides will be horrible. Italy, with 19-year-old conscripts now in active service, faces acute cannon fodder scarcity. Japan's losses in Asia exceed 1,800,000 while Chinese military and civilian deaths are incalculable.

Cannon fodder was more plentiful in 1914-1918 when 9,988,771 young men were killed in action, blown to atoms, died of wounds, or drowned in the deep, cold sea. The dead ten million were the choicest of English, French, Italian, German, Russian, American manhood. Always the God of War demands the physically and mentally fit, thus proving the sociological stupidity of the sacrifice on his holy (?) altar. Everybody bemoans the abysmal plight of France. Everybody forgets one remote cause, Napoleon's reckless slaughter 125 years ago.

Such damage is not limited to manhood. "War not only kills and cripples the best and strongest men," says Harvard's Anthropologist E. A. Hooton. "It wreaks havoc upon the nervous systems of potential mothers, thus lowering the quality of their offspring." Yet the Pope recently reminded 200 newly wedded couples of their mission "above all in these agitated times, of producing children."

How times have changed! In Berlin, seven short years ago, Mrs. Ernest Brown of London plead from the platform of the Baptist World Congress, "We should make unmistakably clear to our statesmen that we will not follow them into war again!" Thunderous and mighty was the applause of 10,000 Baptists, including 8,000 Germans. Who today remembers that?

Unutterably tragic was the official report, by one of the nations at war, of air service casualties for 1940: "More than 3,500 enemy planes were shot down. Although our side lost 1,059 fighter planes, *more than 400 pilots lived to fight again!*" Is this Europe's last word on the meaning of life? They lived to fight again! Surely to patriotize men as cannon fodder and glorify women as producers of cannon fodder is the crowning horror of civilization. And for what purpose? To conquer a new Roman Empire in Africa, to blast a Japanese "New Order in Asia," to nazify Europe under the pretext of "Lebensraum," to absorb Baltic peoples into the hypocrisy of "Communist Liberation," to perpetuate an imperialism of the seas, admittedly decent and considerate as that has tried to be in contrast to these other conquests.

On February 2nd the Gallup Poll reported that 85% of the American people oppose America's entry into this world conflict. Only 15%, *a drop from 19% last June*, approve America's plunge into its ghastly slaughter. Yet almost on the same day 4,500,000 tags were ordered printed in Washington to identify American war dead. "What caused greatest surprise," said *The New York Sun*, "was the large quantity."

They lived to fight again! Eventually must we also say that of American youth?



The World Today



Current Events of Missionary Interest

Europe's Blackout and the Light of the Churches in Asia and Africa

THE second World War finds 168 foreign mission fields throughout the world cut off from support from their parent churches in Germany, Denmark, Norway, Finland, Belgium and France. We call them "Orphan Missions." Their respective governments no longer permit the exporting of funds. In Japan, Manchuria, China, India, South America, islands in the Pacific Ocean, the Dutch East Indies, and throughout Africa, 4,000 missionaries served before the war. Today about 2,500 remain, stranded, penniless, yet courageously carrying on. The normal total budget for these fields amounted to \$4,500,000. Drastic voluntary salary cuts, suspension of all but imperative activities, and larger local support has reduced it to \$2,000,000 which must come from outside to maintain these abandoned people on a bare subsistence level. Thus a new and sad phrase describes a situation unprecedented in missionary history and in possible harm to the entire missionary cause.

Toward this emergency about \$94,000 had been contributed up to January 1, 1941, by American churches of all denominations. Northern Baptists have had a very modest share. (See Dr. Lerrigo's financial report, *MISSIONS*, February, 1940, page 93.) The churches of war ravaged England have contributed \$20,000. Churches in Australia, South Africa, China and India are likewise helping. This crisis presents both an obligation and an opportunity to American Christianity. "This orphan mission enterprise is like the wounded man by the roadside," says *The Christian Advocate*. "The churches, in lands where war has not come, are called upon to be Good Samaritans." Generous help now will save a vast enterprise, will prove the reality of the universal church of Christ, and will hold the line of the missionary movement at a time when needs for reconstruction and opportunities for advance are more abundant than ever before.

The light of the younger churches of Asia and Africa must not be snuffed out by Europe's blackout.

Slow Religious Strangulation in Russia's Baltic States and Poland

THE effects upon the religious life of the formerly independent states of Estonia, Latvia, and Lithuania following their annexation by Soviet Russia



The Baptist Church House in London, headquarters of the Baptist World Alliance. It was severely damaged in a German air raid on London. See page 151

last summer are now becoming known. In Tallinn, (formerly Reval) Estonia, the Baptist Theological Seminary and one of the leading Baptist churches have been closed. Fortunately a substantial number of churches in other parts of Estonia have not yet been suppressed and are continuing their ministries. In Riga, the capital of Latvia, the Baptist Theological Seminary and several churches have been closed. Several prominent Baptist leaders are in dire distress. In Lithuania, where Russian communists are carrying on active anti-religious propaganda, all Baptist work has been prohibited by the Russian government on a mere legal technicality. Before Lithuania's absorption into the communist empire the Baptist denomination had no legal standing. Pastors have been removed and all regular church ministry is now impossible. Moreover the Roman Catholic Church,

formerly the State Church of Lithuania, has been disestablished. All its priests must now be supported by voluntary offerings of their parishioners. From Eastern Poland come reports that the Russian government continues to banish Baptist ministers to Siberia and other remote places. One ray of sunshine pierces the dark and ominous picture. General Secretary W. O. Lewis of the Baptist World Alliance reports that while Poland was still an independent sovereign state, many Russian Bibles were in circulation among Russian Baptists. When the Russians annexed Eastern Poland, these were carefully secreted and are now doubtless being circulated in Russia.

Does It Mean Three to Ten Years More to End Japan's War in China?

JAPAN is now well along in the fourth year of the attempted conquest of China which began with the "China Incident" at Peiping in the summer of 1937. At the end of these nearly four years Japan occupies more than one fourth of China's 3,000,000 square miles in which approximately 150,000,000 people live. Japan has absolute control of the entire Chinese coastline and occupies many of China's great cities, Peiping, Shanghai, Nanking, Canton, Hankow and others. During this long and ruthless venture in Japanese imperialism more than 2,000,000 Chinese have been killed or wounded. How many million have died from starvation, exposure, disease, and other causes cannot even be estimated. More than 50,000,000 people have been disrupted from their homes and have moved westward into the interior in the greatest mass migration in history. (See "*The Greatest Trek in Human History*," by David C. Graham, *MISSIONS*, April, 1940, page 206.)

It has been a costly experience. At present there are said to be 43 Japanese Army Divisions in China.

Japan's casualties are estimated to exceed 1,800,000. What this means in terms of home life in Japan is intimated by a reporter whose name cannot be divulged. "Between the ages of 25 and 35," he writes, "there is only one man left in Japan for every 18 women. This ratio obviously cannot be continued indefinitely." The financial cost of the war presses with ever increasing weight upon the Japanese people. How much longer they can stand the financial strain is anybody's guess.

In the meantime, having lost cities and railroads, China nevertheless continues strong resistance. The constructive energy of the nation has been devoted to building great highways connecting interior China with Russia and Burma. The Burma road, over which Secretary J. W. Decker made his memorable trip two years ago, is today the world's most famous highway. China's vastness is also her strength. Her enormous population of more than 400,000,000 means so high a birth rate that China could continue to turn out armies long after Japan's own man power had been exhausted. Apparently Japan is expecting a long effort and has abandoned all thought of a short, victorious conclusion. More than a year ago Premier Abe declared in Tokyo: "It will require from three to ten years to settle the China incident. I only hope that the Japanese nation will double its determination to bear the stress and strain that is to come." A Japanese victory seems far remote.

Whatever the final outcome, this is no time for curtailing the missionary service of the Christian church. Today because of his relief ministry, his fellowship with the people, his own steadfastness in remaining at his post amid the danger and havoc of war, the missionary in China has won the esteem and confidence of the Chinese people to a degree never before experienced in missionary history.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE FRANTIC QUESTION is—what to do? The only answer thus far has been—resist, fight, kill, destroy! It is an answer as old as the cave man. Its origin is in the jungle.—*Rev. Merle Leon Flanders.*

TODAY THE ECONOMIC IMPERIALISTS are concealing themselves beneath the splendid robes of patriotism in the nation's hour of need.—*Harry F. Ward.*

FOR LARGE NUMBERS OF PERSONS the term Fifth Column has degenerated into merely an undefined

bad name to pin upon anyone whose opinions arouse their distaste.—*O. W. Riegel.*

IF TODAY YOU DO NOT DRIFT along with the crowd and shout its popular shibboleths, you are denounced as unpatriotic and are smeared as undesirable.—*Rev. William Ward Ayer.*

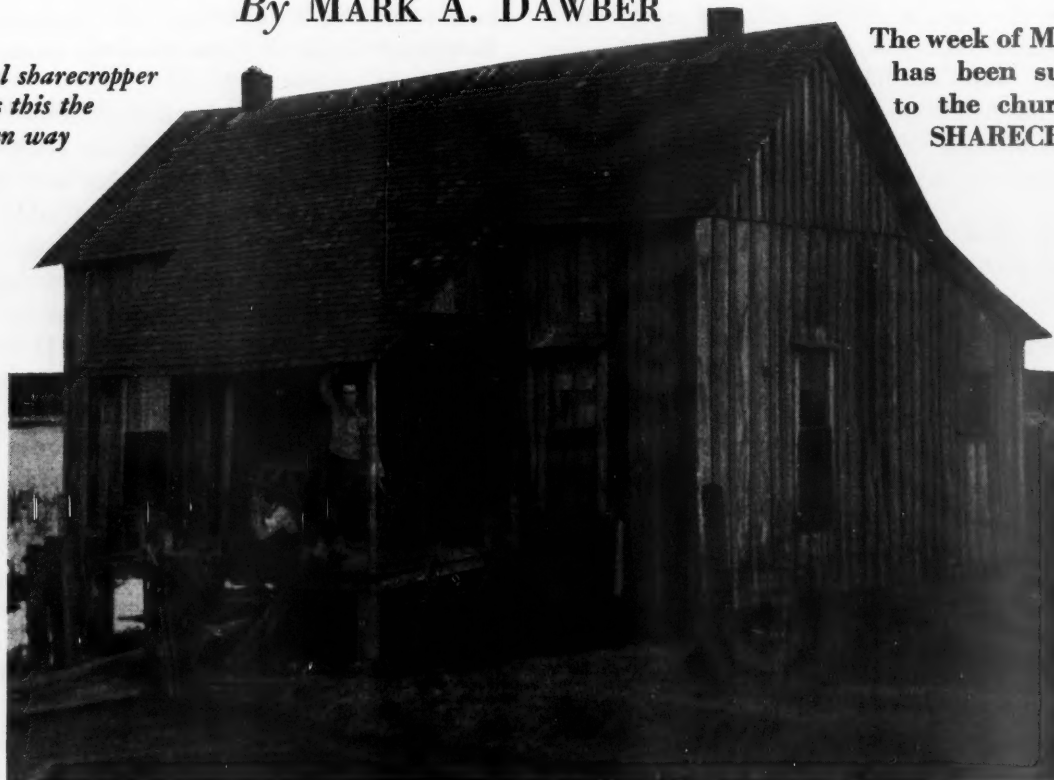
THE TEST OF AMERICA is to produce a working model of a world fit to live in even while the old world is being destroyed.—*Anne O'Hare McCormick.*

The Forgotten Folk of Democracy

By MARK A. DAWBER

A typical sharecropper cabin. Is this the American way of life?

The week of March 2-9 has been suggested to the churches as **SHARECROPPER WEEK**



A descriptive survey of a group of people who constitute the greatest peril to the American way of life because they have never really known what it is and are therefore easy prey to subversive agents and ideas

NO GROUP of people anywhere lives to itself. What happens to one happens in a degree to all. "If in any local unit, a city, county, state or region, low standards are permitted to continue," said President Franklin D. Roosevelt in his annual message to Congress on January 3, 1940, "the level of the civilization of the entire nation will be pulled downward." Thus he expressed not only an inner conviction but a great basic truth. What is now taking place in the sharecropper country and among the very-low-income farm tenants is indicative of a trend in the nation as a whole.

During recent months we have all been shocked again and again as we have heard over the radio or read in the newspapers of whole cities being bombed in Europe and of a vast

multitude of people over night finding themselves stranded, with homes destroyed and jobs gone, and required to re-establish themselves somewhere else. If a city the size of Detroit, fourth largest in the United States, were to be suddenly demolished, its home-owners evicted from their homes, its tenants forced on to the highways of the nation, its great industries shut down, all of us would be shocked beyond words. Such a thing cannot happen in peaceful America, we would say.

But the tragic fact is that it has happened. Although no bombs have fallen and no guns have been fired, during the past five years 500,000 families, the equivalent of a population as large as that of Detroit, have gone through this harrowing experience. These are the dis-

possessed sharecroppers and farm tenants of America who have been displaced by the increased use of farm machinery and cheap day labor. *They have been evicted by those who want to avoid sharing the government checks with their tenants.* These people have been driven off the land and have been compelled to wander about the country looking for food and shelter.

These people are America's refugees. Some of

The government program for the reduction of cotton acreage has wrought havoc in the lives of the sharecroppers. From the point of view of world markets it was well intentioned and necessary, but it has resulted in a program that robs Peter to pay Paul. The big farmers and the landowners, the insurance companies, and the large holding corporations get most of the benefits, while the rights and needs of tenants,

RIGHT

Contrast this new, comfortable, attractive home, erected by the United States Farm Security Administration, with the miserable cabin on the preceding page. This family is on the way to a better understanding of the American way of life



Photo by Lee



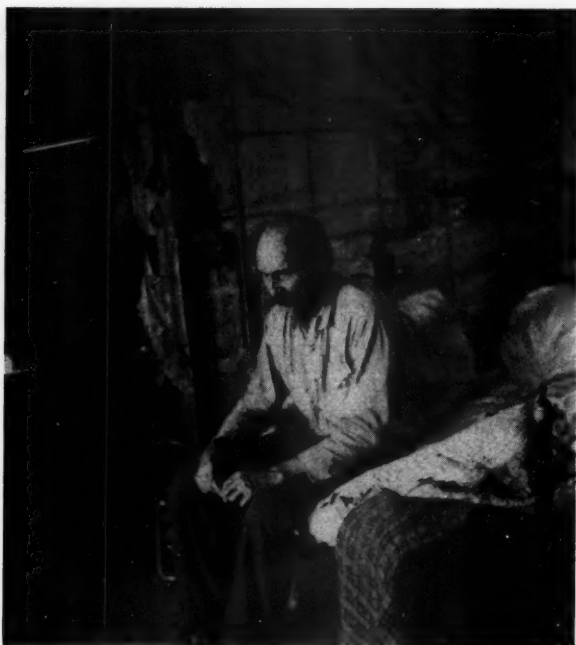
LEFT

Gathering of farmers, all of them former sharecroppers, at the regular meeting of the Cooperative Association at the La Forge project in Missouri. This is one of many successful experiments in the rehabilitation of the sharecropper population

the people migrate to cities and towns where they swell the relief rolls or threaten the standards of life for city workers. Some go back to the substandard rural areas to eke out an existence that is slow starvation. Many die of malnutrition, of cold, and exposure. Thousands have become migratory workers, pushing out to the west coast or following the crops in their native states, seeking employment as casual farm laborers.

sharecroppers, and day laborers are practically disregarded. Reduction of crops has meant eviction, unemployment, and the loss of whatever meager security the worn-out land provided.

Approximately 9,000,000 American citizens fall into this category of farm labor. Many people are accustomed to think of the sharecropper situation as a "Negro problem," but such is not the case by any means. It is true that Negroes were the first victims of this arrange-



Study this sharecropper's face and his meagerly furnished home and then ask yourself what chance has he to look for a more comfortable life, or even to think of the meaning of democracy

ment which grew out of conditions following the Civil War. But today they represent only 44% of the 1,831,000 sharecropper families as estimated in the *Report on Economic Conditions of the South*. The remaining 56% are whites.

The sharecroppers' life at best is little beyond back-breaking toil in the cotton fields from sun-up to sun-down. Their very existence is dependent upon the whims of the cotton market and the self-interest of the landowner. The weekly income for an entire family is as little as \$4.00. Some estimates have placed the sharecropper's income as low as 10 cents a day.

For decades they have lived as virtual slaves in a free country. Their homes, if such they can be called, are unpainted one- or two-room shacks, where often a family of eight or ten people must live, eat, sleep, and give birth to children. Few have any sanitary conveniences or outbuildings of any kind. Cotton is planted up to the cabin door, leaving no room for vegetables, fruit, or livestock. For food the sharecroppers depend upon the three M's—meal, molasses, and side meat. They are easy prey to tuberculosis, pellagra, and malaria. They share the cash return on the crop in theory only, for many of them seldom see cash. Each year they

find that they have fallen deeper in debt to the landlord. Having no claim on the land, they have little incentive for improvement.

The sharecroppers' educational opportunity is limited. Tending crops is the paramount function in life, and in some places schools are open only four months of the year. If the sharecroppers cannot read or write, they are at the mercy of the landlord in estimating their return on the crop.

The conditions that have been described also result in the sharecropper's being deprived of his rights as a citizen. The lack of cash income makes it virtually impossible for him to pay the poll-tax, which in eight southern states is a prerequisite for voting. Excluded from all benefits which industrial workers enjoy through social security and other labor legislation, the sharecroppers are truly democracy's forgotten men, women, and children. They constitute the



Wearily this little lad works all day in the fields helping his sharecropper parents gather in the crops. What chance has he to secure an adequate schooling?

greatest peril to the American way of life, for they have never really known it. They can become the easy prey of subversive ideas.

In general they are a religious people. But for the most part religion for them is only an escape mechanism. Their preachers are well meaning but forlorn and ignorant. It is a case of the blind leading the blind, and both falling into the ditch together. There is nothing hopeful or constructive in the religious life of the average church in the sharecropper country. Religion under such conditions is little more than the "opium of the people."

THE SHARECROPPERS' CHRISTMAS

Behind broken windows
Stuffed with rags,
While the wind cries like doom
And the ice crackles like the breaking of hearts,
Hungry for food
But hungrier for love,
Fearful of tomorrow
But more fearful of the tomorrows,
We huddle,
Looking out on a wintry world,
Seeing no Star,
Knowing no Christmas hope.

—THOMAS CURTIS CLARK,
in *The Christian Century*



While their parents are still hard at work in the fields, these two girls have come home to prepare supper. Compare the surroundings with those in the picture in the next column

The Home Missions Council of North America, now representing more than 23 denomina-

tions, is making a desperate effort toward the relief and solution of the sharecropper problem. It is establishing leadership in several sections of the country to render service and to lead the ministers of the churches into a more construc-



Food is far more appetizing and meal time is much more congenial when the United States Farm Security Administration makes possible a more comfortable dining room like this

tive program of practical religion for these people. It is organizing institutes in which these ministers are brought together to discuss their common problems and to engage in some activities that will make for the more abundant life of their people. It is associated indirectly with the agencies that are concerned in securing legislation to protect sharecroppers and to secure their just rights as citizens. It is pleading the cause of these people before such groups as the Farm Security Administration, and has succeeded in getting the interest and assistance of the Administration for the rehabilitation of those who have been evicted or who have lost out to the tractor or to the crop-reduction program.

The year 1941 will be a crucial one and the future of this work among the sharecroppers will depend greatly upon the success of our effort this year, and the financial response of the American people.

We shall appreciate your financial assistance in carrying forward this work. Contributions may be forwarded to Home Missions Council of North America, 297 Fourth Ave., New York.



All Doors Are Wide Open

*One of the most amazing and inspiring articles
that has recently come out of war ravaged China*

By ROY S. LAUTENSCHLAGER

RECENTLY I spent five weeks with a team in student evangelism in seven Christian schools in Szechwan (West China). The team consisted of two Chinese college professors, the secretary of the Szechwan Christian Education Association and myself. Our work was sponsored by the China Christian Education Association. The response was amazing. In two cities meetings were held in local churches. Two were boys' schools, three were girls' schools and two were co-educational.



Christian students, representing, five universities formerly in East China, with Professor B. A. Slocum, formerly of the University of Nanking. Since the Japanese occupation of Nanking all are affiliated with the Union University in Chengtu

In one church there were 24 decisions to become Christians, including 10 young women in a group of social workers sent out by Madame Chiang Kai Shek to country villages. This group is led by a Ginling College graduate who is an earnest Christian. She invited our whole team to meet the group and to tell them why we are

Christians. In another church there were 45 decisions, by bankers, students, government officials and military officers.

In all our meetings, Professor Hoh of Ginling College made a special appeal for Christian service in the rural field, while Dr. Shao and Mr. Pao, the other two members of our team, met with the Christian groups and faculties of the schools, and gave special messages on the



A seminar on The Life of Christ. This group includes Chinese evangelists, university professors, Y.M.C.A. leaders as well as students

Christian contribution to China. I spoke on "The World's Needs and Hopes," "The Meaning of Life," and "Christ and His Cross."

In one girls' school 120 decided to be better Christians and 113 decided to be baptized and to join the Church. In another school 98 made decisions to be baptized and 212 to study Christianity. Altogether in the five weeks over 500 joined study groups preparing for baptism, 600 to become Christians, and nearly 1,000 more to study the faith and work of Christianity.

In several schools where no organized Christian groups existed, Christian fellowships were

organized. In one school when the Christian group met with our team for two hours to ask questions, more than 60 non-Christians came and listened with equal eagerness to the discussion. In this school there were over 300 decisions for baptism and to study Christianity. The students themselves petitioned the principal to have the Church pastor teach Bible classes and help prepare the students for baptism.

In this city the whole student body of 800 students, led by the school band, singing songs and shouting slogans, escorted us to the river, a distance of over a mile, where we boarded a boat to our next place. In another school, the



The recreation hour at a student summer conference in West China in the summer of 1940

student body went with us to the auto station, doing us the usual Chinese honors by shooting off great strings of firecrackers. Here the senior class of 40 students met with us one whole evening to ask questions about national, social and religious problems, and then sent a delegation begging us to stay another day to answer their remaining questions. We gave them two more hours the next morning.

In another school we met all the classes one by one to answer questions. All asked why they should be Christians, how they can be true Christians, as well as questions concerning preparation for Christian social service, education, medical work and pastoral work. Several of the finest seniors decided to go to the theological college next fall.

Not only Christian but non-Christian schools welcome the gospel. In a non-Christian school,

10 miles out of the city in a village temple, 600 students gave us a great welcome. Several of the faculty are earnest Christians and they wish to get Christian groups started. Another non-Christian school with 800 students urged us to spend several days with them, but our schedule would not permit it.

After returning to Chengtu, I met the head of a large government school which is in a new and



Deep in the study of the life and teachings of Jesus in a seminar period of three hours daily

growing city near Chungking. He said, "Why didn't you come to our school? We have nearly 800 students. Our school is a government school, using government funds, but the leadership is Christian and we intend to put on a full Christian program. We want you to come and hold meetings for us. If you ever come to Chungking again, let us know and we will send a special boat to bring you to our school."

All doors are open. The response to evangelism in the schools is unprecedented. In many schools students are living in huge mat sheds, with straw roofs and floors, with huge openings instead of windows, wicks hanging out of saucers full of vegetable oil furnish light for night study, but their spirit is splendid. Some are giving up their studies to serve the refugees and the wounded. In one school of only 150 girls, during our two days' stay over \$800 was raised in one morning for the "Friends of the Wounded" Society. The challenge of the gospel is quickening the conscience and strengthening the will of thousands of students to meet the challenge of the national crisis, which is dominating the life and thought of all classes today.

In the highest government circles one finds earnest Christian leadership which urges the church openly and vigorously to preach the gospel everywhere. A new Christian Fellowship of college graduates and government leaders has been recently organized in Chungking. A strong evangelistic band, which has as its slogan "China for Christ," is being organized. Educational and government circles, which traditionally have been either indifferent or opposed to Christianity, are now not only the most open to the gospel message, but the most active in Christian leadership and Christian evangelism. Everywhere the response has itself become the greatest challenge to the Christian church.

Besides evangelistic messages and Bible classes the students, who are coming to study Christianity in what is almost a mass movement, need to be given instruction in church history, not, perhaps, ordinary church history, but rather the history of Christian thought and work. An honest history of Christian heroism, the church's

failures and accomplishments, its great social contributions in the past and present, would effectively abolish the few remaining prejudices and misunderstandings. For three years I have taught such a course for university students. During the last term there were 53 students in my class. Many students have witnessed to the value of this course by saying, "We have always had great reverence for Jesus, but since studying this phase of church history we are also proud to join the church, and belong to that great movement which is trying to realize the Kingdom of God on earth."

The story of Jesus and the record of what He has done through His followers and His church convinces the thinking, seeking minds and hearts of thousands of students in China today that He is the true way to life, freedom, justice and peace. Our biggest task in China, in times of war or peace, is to preach His gospel. The amazing response is proof of the world's need and of the gospel's power to meet that need.



SEVEN CANDIDATES FOR BAPTISM

Would your church board of deacons accept them?

All classes and types of people in China, young and old, respond to the missionary's evangelistic appeal

OUR evening evangelistic meetings in Han Yuan (West China) were well attended. In one of these meetings a young student, overcome by sleep, fell off his bench and hit his head on the stone floor. Like Paul, after examination, we were able to say, "Trouble not yourselves

By CLARENCE G. VICHERT

for his life is in him." It was much in him for his cries could be heard for a long distance.

At the conclusion of our series of meetings seven candidates presented themselves for bap-

tism. I want to say a word about each of them in order that you may have some idea about the people among whom we work.

(1) A WOMAN. She is deaf and illiterate. Her husband, until his death last year, was the most influential Christian in Han Yuan. His sincerity and unselfishness so impressed his wife that she decided that she wanted the kind of faith he had. She attends all the church services and by her devotion puts to shame her neighbors who believe but do not act.

(2) A GIRL. She is the daughter of one of our evangelists. She has had a tragic life. Having been born physically deformed, she has had to undergo all the ridicule that the cruelty of her classmates could devise. In high school her spirit broke under the strain and she fled to the sanctuary of her home where she has remained ever since. The message of Jesus has brought her consolation and hope. We gladly welcomed her into our Christian group. When we left Han Yuan she met us at the gate and gave us cakes that we might not be hungry on the road.

(3) A BUSINESS MAN. He came from a neighboring town and had formerly been an opium addict. His interest in the Christian faith has extended over many years. He has read and studied most of the New Testament and part of the Old. In addition he has read all the Christian literature that our evangelist could find for him. His decision to be a Christian is based on years of study and reflection. His character has been beyond reproach. We accepted this man on the condition that he continue his study.

(4) A YOUNG MAN. He came from the Lolo tribes country, had been educated at government expense and had been given a job in a government office. His interest in the Christian religion was aroused by a companion who became a Christian and then helped to transform the community in which he lived. Greatly impressed by this, he told us that if the Christian faith had that effect on men, then he wanted to be a Christian. He attended all of our classes and was accepted for membership.

(5) A SCHOOL PRINCIPAL. He has been a Christian in all except name for a number of

years. It had been his wish to formally join the church, but family difficulties had prevented. This time he was accepted for baptism, but his mother begged him not to take this step. As the only son in the family, it is his duty to carry on the ancestor-worship ceremonies. He does not believe in these ceremonies, but at the same time he does not feel that he should allow his personal faith to bring unhappiness to all other members of his family. We respected his difficulties and thought him wise to postpone joining the church until a later date.

(6) A FARMER. He had first learned of Christianity through the preaching of our hospital evangelist. He had been seriously injured in a land slide. Although there did not seem to be much hope for his recovery, he was taken overland to our hospital. After months of careful nursing he was able to return home. The hospital evangelist had many talks with him. When he left the hospital he had made up his mind to be a Christian. Our visit to Han Yuan gave him an opportunity to be baptized.

(7) A SCHOOL BOY. He came from the Lolo tribes country. He received his religious instruction from our Han Yuan evangelist. We were particularly attracted to this boy because of his courage. Despite the ridicule of his classmates, he has persisted in morning and evening prayers. When he returns home he will be the only Christian in his village, but we felt he was strong enough to retain his faith regardless of his environment. He was accepted for baptism.

The experience that moved us most deeply on this trip was hearing "Jesus Loves Me" sung by four boys from the tribes country. They had come to Han Yuan to begin their education. Our evangelist had taught them stories about Jesus and had translated "Jesus Loves Me" into their native tongue. At our parents' meeting these four boys stood up and sang this song in the queer mournful tones of their Lolo language.

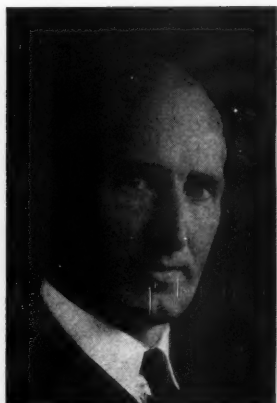
Here with all the rest of the world preaching a gospel of war and hate these four boys from the mountains of West China had the courage to stand up and sing a hymn of love and peace.



Students of Yesterday and Leaders for Today

An intimate appraisal of the enduring value and influence of the ministry of the student pastor, as illustrated in the experience of a great university on the Pacific Coast

RIGHT:
Rev. Paul L.
Offenhiser,
Palo Alto,
California



BELOW: A student fireside discussion group in the Leland Stanford University Theta Xi fraternity house, conducted by Rev. and Mrs. Paul L. Offenhiser. They are seated at the extreme right corner



ABOVE: The charming home of Rev. and Mrs. Paul L. Offenhiser, where they have lived during the 16 years of his pastorate with the First Baptist Church of Palo Alto, California



LEFT:
Mrs. Paul L.
Offenhiser,
who writes
this article

By EDITH WISE OFFENHISER

THE Roger Williams Club on the campus of Leland Stanford University, in Palo Alto, Cal., was organized 11 years ago by five Stanford students and the writer. We aimed from the beginning to keep the organization simple.

Although we succeeded in keeping the organization simple, the task of the student pastor is overwhelmingly varied. It is scarcely possible to outline social-action programs; set up dinner

meetings, faculty-student seminars; conduct Chinatown tours; call on old and new students; lead forums; assist in building worship services; counsel on vocational, marriage, financial, and other personal problems; keep open house; arrange publicity; teach classes; keep attendance at par; and at the same time present in an adequate way to individuals the challenge of the Christian gospel. Yet most of us as student pastors and advisers have to do these things. In a degree varying with emphasis and skill, we



Former members of the Roger Williams Club at Leland Stanford University who are now prominent in various vocations. From left to right: Rev. Edward Goodman, Modesto, Cal.; Dr. Jens Clausen, plant biologist with the Carnegie Institute; Winthrop Jones, expert in aeronautical engineering, now with Douglas Aircraft Corporation; Professor J. A. Jonasson of Linfield College



ABOVE: Dr. and Mrs. James G. Beckerley, just married, and since then in Rangoon, Burma, where Dr. Beckerley joined the faculty of Judson College.
RIGHT: Welcoming Mrs. Franklin D. Roosevelt to the Roger Williams Club

succeed in bringing content and value to students. All of these channels are good if they do not take away too much time, energy, and initiative required for the last function, the personal heart to heart talks with individual students concerning their knowledge of God, without which all other knowledge seems inadequate to the Christian.

Stanford, to an unusual degree, offers cultural enrichment and leadership for thinking through on world affairs in its extra-curricular program. The Palo Alto community abounds in practical expressions of good-will and brotherhood. Large community committees aid, among other good causes, the Negro Church, the Japanese Mission, the Y.M.C.A., the Boy Scouts, the Girl Scouts, the Women's Service League (an employment service for needy women), and the Stanford Convalescent Home, which is the university's special charity interest.

The student pastor or adviser has a directing function in which discovery is an important part.



It is a thrilling life work to discover embryo doctors, ministers, teachers, scientists, artists, and missionaries. One may find himself talking to a student about the football game, a course of study, or the Greeks, when suddenly, with a flash of insight, it breaks upon one that here is potential power for all good causes, personality for the needs of the world. Then the directing function begins: further study along suggested lines, conversations, decision, and commitment to life work as a Christian.

Baptist student work at Stanford is carried forward on three fronts, the campus, the home, and the church. Cooperating with the Stanford Inter-Faith Council, both advisers and students have many opportunities to enlarge the fellowship and deepen the significance of the Christian Student Movement. The weekly Luncheon Club finds student pastors, students, and interested faculty members, lunching together, making new friends, checking up on week-end responsibilities, and listening to carefully chosen speakers. At the beginning of each autumn quarter, each new student is given a leaflet of information about all of the opportunities for religious fellowship, affiliation, worship, and activity on the campus and in the churches.

That the students may know that there is religion on the campus, the Roger Williams Club has fireside hours every Sunday night in faculty homes and fraternity houses. The students arrange these firesides, which are held after the church service. A resource leader chosen from the faculty, church, or community, speaks or opens the discussion. This is followed by a devotional period, led by a student. Then comes time for conversation, refreshments, and singing, with the closing benediction.

One of our former students who is now in full-time Christian work was a Phi Beta Kappa, a member of Chi Omega sorority, active in Y.W.C.A. work, a member of Cap and Gown (the highest honor that can be conferred upon a Stanford woman), and an earnest worker in the Roger Williams Club. She pays this tribute to the Roger Williams Club:

In a period and at a university where doubts beset me about the reality of God, my faith was sustained by the constant fellowship in the Roger Williams Club of people to whom the Christian religion is of

vital importance and vivid reality. My sense of the reality of God was deepened by the attempt to express it to others. And now when I look back upon college days, it is around the Roger Williams Club, not the sorority house, that my happiest, warmest memories find their center.

At the center of the campus is the Stanford Memorial Church, a uniquely beautiful sanctu-



Richard Spencer, popularly known as the Michelangelo of Leland Stanford University. See page 150

ary, famous for its mosaics. Dr. D. Elton Trueblood, University Chaplain, says:

Stanford University seeks to make religion not merely a subject of historical inquiry and not merely a feature of the civilization of the past, but a living reality at the present day. For an increasing number of students this is being achieved. The university willingly spends generous sums to bring to the campus distinguished leaders of religious life and thought in our day. The Sunday morning service in the Memorial Church seeks to bring together all ages and all types of religious experience into a single reverent unity. At the same time, students are urged to affiliate with their own denominational groups and thus to capitalize the strong forces of group loyalty.

The Roger Williams Club accepts responsibility for the Sunday evening worship service in the Baptist Church. This year ten different students brought at one time or another the message. A song leader from Long Beach, and the president of the group, who has chosen the ministry for his life work, have contributed every

Sunday night to this evening hour. Through vocal and instrumental music, the reading of the Scriptures, and the evening prayer, others have participated in this service for all ages. The picture of students participating in a worship service includes young people from Colorado, Illinois, Kansas, Washington, California, New York, China, and Guam. Future American leadership is represented in the vocations for which these students are preparing. These include medicine, journalism, teaching, business, public health, social service, and the ministry.

Dr. J. A. Jonasson, Professor of History at Linfield College, author of a history of the college called *Bricks Without Straw*, received his doctor's degree from Leland Stanford University. While a student here he was active in our church and campus group. His tribute is also worthy of mention:

You deal directly with a group of young people who in a few short years become leaders in widely scattered places and vocations. Because they are



Mr. Cedric Larson, a former member of the Roger Williams Club, presenting a copy of his book "Words That Won the War," to Hon. Josephus Daniels, U. S. Ambassador to Mexico

leaders, it is extremely important that they have a good sense of perspective regarding Christian living and service. A live campus program saves these desperately needed human resources for the denomination, and, even more important, for the world. Since coming to McMinville, I have had all kinds of jobs around the Baptist church. My latest is vice president of the newly formed Council of Baptist Men.

On a lampshade at the Oberlin College Inn, dated 1834, is inscribed, "Most of the students

are hopefully pious." No one would venture such an inscription in 1940 on any Stanford Union lampshades; but we do know that students, together with young people everywhere, are today deeply concerned with the issues of life, the desperately urgent problems that they face today, and that they are often challenged by religious living that seeks solutions for the problems that baffle our age, solutions measured by a vital, creative faith in Christ's way of life.

One Sunday at a restaurant luncheon a small group of us were discussing church needs. I remarked that a new building, better facilities, and equipment were greatly needed. Our host, a scientist with a vital faith in God, replied, "Yes, but even when we have the building we must start with persons, for always religion must begin with the individual person; and with persons, not buildings, it continues. We must never forget that."

Some time ago, an Army flier wrote to me:

Perhaps you will not remember me. I enjoyed those Sunday evenings more than you ever knew. This flying game is a great life, and I expect to stick with it. However, it takes its toll of lives. I've lost dozens of friends in my short career. A mutual friend of ours, ———, was killed in Michigan a few months ago. Of course you will remember him, a tall, good-looking chap. He used to be at those Sunday evening meetings at the same time I was.

Out of an entirely different experience writes Olive Mott Goodman, who received her master's degree from Stanford in 1933:

There are always many secular forces to draw students away from the church, and many critical professors to lead them to question the value of religious truths. If Christianity is going to be real to intelligent people, it will have to be a vital, personal experience which has stood the test of critical analysis. Then, too, the value of forming Christian friendships cannot be overlooked. Friends do determine, to a large extent, what kind of people we are going to be. As for me, personally, this last factor was all important, for it was in the Roger Williams Club that I met my husband. I would, probably, not have been a full-time Christian worker if I had not married a minister.

Rev. Edward Goodman, after receiving his M.A. from Stanford, attended Colgate-Rochester Divinity School, receiving his B.D. degree in 1935. He is now pastor of the First Baptist Church of

Modesto, Cal. This former Roger Williams Club member supplements his wife's tribute with:

Unless one's Christian faith and experience keep pace with his mental development, such spiritual tragedies as are too often seen on college campuses become natural. Spiritual growth must take place at the same time as mental development, because if a mind-set is acquired which is critical of religious values, such spiritual growth will be hindered. The Roger Williams Club furnished me a chance to set forth, defend, revise, and generally rework my inherited faith, making it my own during that process.

From campus to pulpit, also, runs the life story of Stanford's graduate Gregory Morony, who received his seminary training from Berkeley Baptist Divinity School. He is now pastor of the new church at Kodiak, Alaska. See February issue, page 96.

In the midst of university life, study, and problems, it was an invaluable help to have the regular and constructive aid of both the Christian social contacts and the spiritual support. I cherish my memories of Stanford University, but even more dear do I hold the memories of the Roger Williams Club.

Students of outstanding ability may well be challenged by the purpose and objectives of a vital Christian group. One of these students is pictured here with his drawing board. Art editor of *The Stanford Year Book*, excellent student, popular member of the Sigma Alpha Epsilon fraternity, he was, also, a cabinet member of the Roger Williams Club, and continued his interest when he went to China as exchange student at Lingnan, by acting as "foreign correspondent." Upon his return, he became the influential presi-

dent of the club, graduating *cum laude*, and having under his photograph the words, "Stanford's Michelangelo, designer of the boathouse, pride and joy of S.A.E." His contribution to religion was important to campus and church.

During these same years, ten young people have gone into various types of full-time Christian service. The last two, James and Lucille Beckerley, sailed for Judson College, Rangoon, Burma, last September.

A Phi Beta Kappa and an accomplished musician, Mr. Beckerley gave his services as church organist during his undergraduate years. Those who heard him speak in those intimate fireside groups will follow with special interest his words:

Here is a splendid university, training leaders for the great American nation that is to be, training them amid the spirit of Christian teaching, assisting, also, in the birth of a great oriental nation, and directing it toward the goals set up by Jesus. At Judson College we shall be working for these ends. It is only through education with sound Christian purpose that people can be led to higher and nobler conditions of living.

As at Leland Stanford University so at other outstanding American universities a great fellowship of Baptist students is being trained to serve with skill and devotion in the work of the world. In the development of this leadership the Student Pastor renders an important and vital ministry. The Baptist Board of Education now has 40 student pastors in its service. Baptists might well have many more of them to minister to the spiritual needs of Baptist young people in our great American institutions of learning.



Student worship service in the First Baptist Church of Palo Alto, California

FACTS AND FOLKS

Having been granted a passport as well as permission from the State Department at Washington to make a visit to Europe, General Secretary W. O. Lewis plans shortly to sail for Lisbon, Portugal. From there he plans to make a general tour of Europe, including Great Britain, for a study of the present situation and for such conferences with European Baptists as may be possible and feasible under present war conditions. Necessary visas which could be secured in New York or Washington have been furnished him. That his journey involves risk to health and even life itself is obvious. He carries with him the affectionate concern, the prayerful remembrance and the best wishes of all American Baptists. He plans to return to America early in May and will have a thrilling report at the Northern Baptist Convention in Wichita, Kansas.



Detailed reports of damage on the headquarters of the Baptist World Alliance in London have recently come from President J. H. Rushbrooke. For more than 35 years, since its founding in 1905, the Alliance has maintained its office in the familiar Baptist Church House at 4 Southampton Row. During one of the numerous Nazi air raids several incendiary bombs fell in the Southampton area of London. Two floors beneath the roof of the Church House were burned out. All the lower floors were drenched by water during the successful efforts of the London fire bigades to save the building. Fortunately nobody was killed. Unfortunately before a temporary roof could be constructed, four heavy rainstorms added to the water damage. Soaked ceilings,

News brevities reported from all over the world

walls, floors, carpets, pictures and furniture represent the main damage. Actual destruction of Alliance property was limited to stationery. All documents and records had either been previously removed to safety or escaped damage.



W. O. LEWIS

General Secretary of the Baptist World Alliance who expects soon to sail for a visit to Europe

A narrow escape from capture and death was the experience of Mr. T. Y. Fong (see page 163) when the Japanese occupied Ting Hai. He and his wife and their six children, who are still in Shanghai, took refuge in a Roman Catholic orphanage. Fearing that Mr. Fong would be discovered, the priest managed to get him out of town by disguising him as a laborer and joining him to a squad of laborers to pick up the dead and wounded. Once out of the city he made his way to the mainland. With the help of a friendly fisherman he reached the home of Missionary H. R. Benjamin in Ningpo where the gateman at first refused to believe that he was what he claimed to be. Although Mr. Benjamin supplied him with a suit of Ameri-

can clothes, the Chinese police arrested him and kept him in jail for three days until friends finally secured his release.



The Baptist World Relief Committee received from Dr. Harry Emerson Fosdick a copy of a letter from Secretary M. E. Aubrey of the British Baptist Union, making an earnest appeal on behalf of British Baptist pastors of churches which had been destroyed or damaged in air raids. With congregations dispersed or removed under the exigencies of war, these pastors are in dire straits. The Committee appropriated \$2,000 toward this need.



The Vanga Hospital in Belgian Congo continues to accompany the ministry of healing with the ministry of evangelism. "Religious services are held every day," reports Dr. A. C. Osterholm, "and each hospital worker takes his turn in leading the service and in giving a brief gospel message. Thus the seed is sown and many for the first time hear the gospel."



The extent of damage and loss to Christian hospitals in China as a result of Japanese bombings is reported by Dr. C. E. Tompkins of Ipin (formerly Suifu), West China. Before the Japanese began their war, China had 268 mission hospitals of all denominations, with 863 doctors, foreign and Chinese, and 1,597 nurses on the staffs. At least 42 hospitals are known to have been bombed, burned, looted or otherwise damaged, while 20 others have had to be closed because of war dangers. Thus nearly 25% of medical missionary service to the Chinese has been curtailed or disrupted altogether.

N·E·W·S

from the
WORLD OF MISSIONS

A MONTHLY DIGEST

from Letters and Reports of

FIELD CORRESPONDENTS



LEFT: The Judson Memorial Baptist Church in New York City's Chinatown where the late Edward



Judson ministered for 22 years. ABOVE: Interior of the Chinese Baptist Church in the Bowery section of New York City. LEFT: The Czechoslovak Baptist Church whose pastor is Dr. Joseph Novotny

The Redemption of the City

A raging sleet storm, a brilliant program, and an enthusiastic crowd mark the 70th anniversary celebration of the New York Baptist City Society

THE worst weather of New York's winter, with a raging, freezing, rainstorm making streets impassable, fell grievously upon New York Baptists on the evening of January 16th, when they came to dine at the Riverside Church and to celebrate the 70th anniversary of the New York Baptist City Society. So great had been the advance sale of tickets that nearly 100 people were disappointed with the customary SOLD OUT reply. But when the crowd of about 500 sat down to dinner scores of vacant chairs evidenced the ravages of the storm and the inability of suburban motor cars to make the trip into New York.

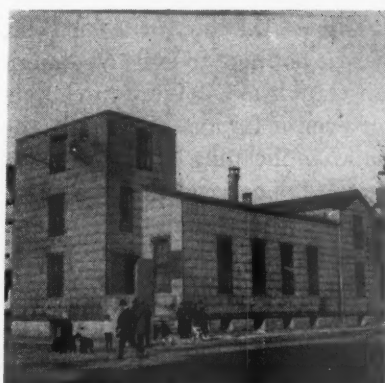
The Society's President, Charles C. Tillinghast, was toastmaster.

By WILLIAM B. LIPPARD

His customary, irrepressible humor seemed boundless. Introducing a male chorus of Russians, Spaniards, and Italians from New York's bi-lingual Baptist churches who, because of the congested program, had to sing while the guests were still drinking their coffee, Dr. Tillinghast subtly commented, "Let the competition between their singing and your drinking be as unobtrusive as possible." Another facetious comment came with the introduction of Dr. Charles H. Sears, who made the chief address. For the past 36 years he has been the Society's Executive Secretary. Borrowing a felicitous Negro introduction, Dr. Tillinghast said, "Dr.

Sears is not old; he has simply been around here a long time."

A feature of the evening was the tribute paid to a dozen board members, executives, ministers and missionaries, who have served the New York Baptist City Society from 20 to 49 years. Oldest in service was Mr. Charles W. Parsons, unfortunately unable to be present, who has been a Board member since 1891. Others present, who were asked to stand on the platform and listen to Dr. Tillinghast's expression of appreciation and the guests' applause, included Messrs. F. W. Koelsch, F. A. Wurzbach, T. R. St. John, Otto Grimmer, and Dr. George Caleb Moor of the Board, Secretaries Charles H. Sears and Stanley B. Hazzard, and missionaries Paul L. Buffa, John Kweetin, Hazel G. Ilsley, M. W. Pullen, and Raphael Mingioli. Mr. Wurzbach responded briefly to this presentation. Likewise unable to be present were James C. Colgate, W. R. Conklin, and Dr. Thomas C. Harris.



The Fordham Italian Baptist Church of St. John the Baptist before its remodeling into its present dignified house of worship

Beside their plates the diners found attractive, illustrated souvenir booklets, replete with historical and statistical data covering the 70 years of history of this outstanding American Baptist city mission institution. Down town churches established or aided, bilingual churches and missions, Negro churches, the Negro Educational Center, numerous church extension fields, were briefly described. Financial reports listed the \$1,340,964 in endowment funds held by the Society, the numerous properties owned, the many ecclesiastical mortgages on various church properties, and the grand total of receipts and disbursements for the 70-year period, which stands at \$3,519,556.15. These facts, figures, and pictures unfolded an amazing story of city mission endeavor in the great metropolis of the western hemisphere.

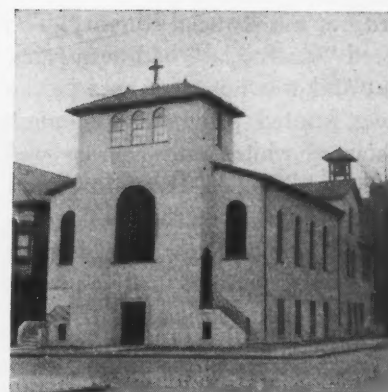
Dr. Sears gave a superbly comprehensive and interesting review of this long record, illustrated by moving pictures and stereopticon slides, and aided by five brief interpolations from Mr. William De Banks who found rehabilitation and recovery of morale at the Mariners' Temple on the Bowery, Mrs. Judith Chang, who found a new home and a new patriotism through the ministry of City Mis-



CHARLES HATCH SEARS

Executive Secretary of the New York Baptist City Society since 1904, a period of more than 36 years. He began his service with the Society as Assistant Pastor to Dr. Edward Judson at the Judson Memorial Baptist Church

sion Christian Friendliness, Dr. Joseph Novotny of the Czechoslovak Baptist Church, Rev. Horatio S. Hill of the Harlem Negro Educational Center, and Mr. Thoas Barteleone of the Italian Baptist Church. By an ingenious control of spotlights these people appeared at the proper time on the dark platform just behind Dr. Sears, as if



The Fordham Italian Baptist Church of St. John the Baptist as it appears today

suddenly summoned out of a blackout by a magician, to continue and supplement Dr. Sears' own narrative, which he in turn promptly resumed as soon as these had finished. It was one of the most cleverly arranged program features ever witnessed at a Baptist anniversary occasion. Dr. Sears himself received an ovation of applause in recognition of his long and distinguished service as city mission executive, author, and leader in the ever increasingly complex field of "church city planning" in order to "equalize religious privilege" in all areas and for all groups in the modern American city.

They Solved It By Dissolving It

The Annual All-Baptist Institute in Indianapolis tries successfully to solve the race problem by dissolving it

By CLIVE MCGUIRE

AS I stood at the door of Tomlinson Hall, in Indianapolis, at 10:30 P.M. on Friday, January 24th, and watched an enthusiastic crowd emerge, a Negro leader called out, "We made history tonight." A new and spectacular episode in interracial good will had just been enacted. Selected singers from 92 Baptist churches had given a concert as the closing feature of the

annual All-Baptist Institute. Indianapolis had never before heard or seen such singing. In choir and audience the racial balance was about even.

Throughout the five-day Institute services there had been no marked attempt to observe racial propriety, maintain racial superi-

ority or assert racial equality. The word "interracial" had been ruled out and was not once used in the long printed program. The mass choir of whites and negroes was called "The All-Baptist Choral Fellowship." Even the public press fell into line. Day after day its stories and pictures made no reference to color. Significantly *The Indianapolis Recorder*, one of the country's large and militant Negro papers, covered the proceedings without one unfavorable word.

Not one of the 40 program speakers talked about the race problem. Rather they reviewed our common Christian resources, surveyed the needs of our common field and suggested projects to which all Baptists of Indianapolis could set their hands. No attempt was made to solve the race problem; in part it was dissolved.

Dr. T. J. Parsons, executive secretary of the Indiana Baptist Convention, and Dr. J. H. Jackson, foreign mission Secretary of the National (Negro) Baptist Convention, were among the speakers. Institute members listened together, argued, ate, prayed, planned, wept, laughed and sang together. Freedom and fellowship abounded.

A "Committee of Nine" has the future of the movement in hand, three named from each of the three participating associations. The committee acts upon the belief that the race problem in Indianapolis, as elsewhere, is serious. It cannot be settled by sermons, addresses, or even by arbitration, but only by genuine and mutual friendship. To achieve this more than 30,000 Baptists are joining hands and hearts.

This Is the Way It Should Be

There are now about 5,500 baptized Christians scattered over this wide mountainous terrain, dwelling in nearly 400 villages. This

gives a Christian constituency of nearly 15,000 persons.

When we had a few Christians in a dozen or two villages, we measured their spiritual life by our personal contact with them. With these increased numbers and the extension of our work, we must rest upon preachers and lay leaders more and more.

This is the way it should be. We are not here to build an American church nor a Western church, nor even a Baptist church, in the sectarian meaning of the word. We are most concerned that the Kingdom of Christ become a natural and not a foreign growth in the hearts of these Chins.—*Chester U. Strait, Haka, Burma.*

An Amazing Gift from War Ravaged Belgium

Baptists are responding to the generous proposal from the Belgian Government to Virginia Union University in Richmond, Virginia. See special announcement on page 129

By S. E. HENING

MEN and women in the most influential circles are expressing interest in the offer of the Belgian Ambassador to present the \$700,000 Belgian World's Fair Building to the United States to be re-erected at Richmond, Virginia, as an addition to Virginia Union University, one of the best established and most fruitful of schools for Negroes planted and nourished by Northern Baptists.

Mrs. Franklin D. Roosevelt recently received a representative of the Belgian Ambassador and a

Baptist spokesman at the White House, listened with interest to the story, expressed approval and agreed to cooperate.

A nation-wide committee to give appropriate emphasis to the project is being appointed. This will include leading white and colored men and women who are interested in international friendship, interracial good will and Negro education under Christian leadership.

Honorary chairmen of the Committee are His Excellency, the Belgian Ambassador, Governor Price of Virginia and Mrs. Franklin D. Roosevelt.

The University greatly needs the entire building to provide space and facilities for important new courses and activities in music, art development, domestic science, vocational training, new laboratories, office and classrooms.

Thus the horrors and complications of war enable a highly cultured and peaceful nation of Europe to present to a minority race in another land a gift of inestimable material and historical value. Here is a striking and heartening expression of international friendship and interracial good will.

THE WHITE HOUSE
WASHINGTON

January 18, 1941

My dear Mr. Hening:

I have heard with great interest of the kind proposal of His Excellency, The Belgian Ambassador, to present the magnificent Belgian World's Fair Building to the United States to be reerected as a part of Virginia Union University for Negroes at Richmond.

This expression of international friendship and inter-racial good will is indeed a contrast to the hatreds, ill will, bloodshed and destruction in other parts of the world. It suggests that world of friendly cooperation between nations and peoples which the President and I are eager to see emerge when the present wars are over.

I am glad to endorse this worthy project.

Very sincerely yours,

Franklin D. Roosevelt

Mr. S. E. Hening
212 Fifth Avenue
New York, New York

MISSIONS

An International Baptist Magazine



This magazine was founded in 1893 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1917 to *The American Baptist Magazine*, and again changed in 1936 to *The Baptist Missionary Magazine*, and finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPHARD, *Editor*

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Field Correspondents in Four Continents

Vol. 32

MARCH, 1941

No. 3

The Alleged Failure of Christianity As Pictured By the Cartoonists

MANY older readers of *MISSIONS* recall a cartoon widely published in newspapers and magazines during the first year of the first World War. In an attempt to prove the alleged failure of Christianity in preventing the war, the cartoon pictured a vast amphitheater. In its arena the so-called Christian nations of Europe were engaged in mortal combat. In the seats around the arena sat the so-called pagan nations, China, Japan, India, Arabia, Zululand, and the rest. As spectators they were indulging in fiendish, sadistic glee over the gory combat. Over their heads the cartoonist had written an inscription as if spoken by one of them, "Behold how these Christians love each other."

The second World War finds the cartoonists busy with the same theme. Various cartoons picturing again the alleged failure of Christianity to build a warless world have already been published, some good, others mediocre, some in bad taste. The latest in what will likely be an endless series is a Ding cartoon, *FOREIGN MISSIONS SUNDAY IN ZULULAND*. In front of a Zulu preacher, sadly caricaturized in foreign clothes and holding a stovepipe hat, are gathered a congregation of Zulus, their clothes and weapons

evidencing various degrees of savagery or semi-civilization. In exhorting them to take up a foreign mission collection, the preacher explains its purpose. "Today's collection is to send a missionary to teach humanity, integrity, and brotherly love to our poor benighted brothers in far-away lands." To complete the picture the cartoonist includes a general view of the other side of the world, which means Europe, where submarines attack merchant ships and airplanes bomb fair cities into smouldering ruins.

To these cartoons of today the Christian has the same answer that was valid yesterday. Christianity did not fail during the first World War. Nor has it failed now. In not a single instance throughout history can it be shown that Christianity has anywhere or ever failed. Those who point to the present terrible conditions throughout the world as evidence of such failure are wrong in their diagnosis. What is happening is the exacting of a terrific penalty for the world's violation of Christianity's principles and teachings.

Europe and America need no missionaries from Zululand to demonstrate that.

Will Methodists Succeed Where Baptists Failed?

THE Methodist Church, as a result of its recent triple merger, is now the largest Protestant denomination in the United States. Moreover, it now publishes a denominational paper with the largest circulation of any religious periodical on earth. Seven Methodist journals heretofore published independently were merged in January into a new paper, *The Christian Advocate*. The consolidation of seven subscription lists gives the new periodical a weekly circulation of 250,000 copies. Its staff consists of editor, managing editor, magazine editor, circulation manager, four assistant editors, five special writers and 22 contributing editors. If the editorial standard and stimulating quality of its first five issues can be maintained, its success will be assured.

However, such an experiment in denominational journalism is not new. Baptists made a similar venture more than 20 years ago, but with disastrous consequences. They bought up and merged half a dozen weekly Baptist papers, in-

cluding *The Standard*, *Zion's Advocate*, *The Journal and Messenger*, and *The Pacific Baptist*. Who remembers even the tombstones that mark their graves in the cemetery of Baptist journalism? For 12 years the new paper, *The Baptist*, had an influential career. Then came the world depression. Owing to inexcusably shortsighted lack of support, *The Baptist* went the way of all flesh. Concerning its demise, MISSIONS said in March, 1933,

What is revealed here is something ominous, a waning loyalty that should cause concern to all who think of our denominational future. Five years from now people will be uneasily wondering what is the matter with the denomination. Here at least one answer will be found.

Has MISSIONS' prediction been fulfilled?

Where Baptists so dismally failed, it is hoped that Methodists will brilliantly succeed.

An Argument Whose Validity Has Gone With the Wind

IT HAS often been argued that Protestantism in the United States ought not to engage in missions in South America because for 400 years that continent has been Roman Catholic. Evangelical missions are therefore sheer proselyting agencies. Missionary energy, so the argument runs, ought to be concentrated in pagan lands.

Now that the cultural and religious needs of South America are becoming known, whatever validity that argument may have had in the past has gone with the wind. Illiteracy on an immense scale evidences four centuries of cultural neglect. Illegitimacy, atheism, popular indifference to the Church, shabby cathedrals, never filled except on special holy days, evidence a religious neglect that only the willfully blind fail to see. There can no longer be any ethical question about sending evangelical missionaries to South America where the Catholic Church is in the paradoxical position of being ecclesiastically strong and spiritually weak. Reports of travelers, news reels, books on South America, records of evangelical conferences, and the progress of such Protestant missions as have been maintained there for the past two generations, leave no doubt as to the need of a vital Christian faith. It is of imperative urgency now

when an impotent Church must compete with the alien ideologies of communism, nazism, and fascism for the allegiance of the people.

Northern Baptists in the United States have no missions in South America. Nobody seems to be sorry or concerned. In that immense continent with its 11 great nations (*Brazil is actually larger in area than the United States*), not one Northern Baptist missionary is proclaiming the life-giving gospel. The time has come when we should no longer ask whether we ought to embark on a new missionary adventure in South America. The only question is how soon we can launch such a program without jeopardizing our enterprises already established elsewhere.

Editorial ♦ Comment

♦ The American Red Cross last year (1940) spent \$17,269,953 in war relief work of which \$9,541,207 was allocated to England. Other aided countries included Poland, Greece, Finland, China, and unoccupied France. Small amounts went to refugees in Belgium, Holland and Switzerland. Contrary to a widely prevalent impression the \$50,000,000 voted by Congress last year was not appropriated to the Red Cross but was placed at the disposal of President Roosevelt with power to assign any or all of it to any relief agency at his discretion. About \$5,000,000 has thus far been made available to the Red Cross. A beginning has been made in securing permission from the British Government for the passage through its blockade of a shipment of medicines and canned milk for babies in France. In view of the large balance still available out of the \$21,827,000, which the Red Cross raised through voluntary contributions a year ago, it is to be hoped that other shipments will soon relieve the hunger and disease of millions of other innocent children in Belgium, Holland, Denmark, Norway, and Poland. It is one of today's inexplicable anomalies that the American people, perhaps the kindest and most idealistic people on earth, should acquiesce in starving the children of the conquered but still peace-loving democracies in Europe in the naïve expectation that they would thereby be forced by hunger to lift their feeble hands against the tanks of their nazi conquerors.

♦ An increasing and alarming shortage of ministers is reported in the Presbyterian Church in the United States. Writing in a recent issue of *The Presbyterian Tribune*, Vice-President Henry S. Brown of Princeton Theological Seminary states that two years ago the Presbyterian Church lost 255 ministers by death

whereas only 160 men were graduated from its 12 theological seminaries. Last year 249 men died and only 164 seminary graduates were available for vacant pastorates. Severe is Dr. Brown's indictment of his church. "Since 1850," he charges, "the General Assembly has made no provision for our theological seminaries. It has no central board of direction or promotion or counsel in their behalf. Their cause is not presented from our pulpits. Its promotion is not an item for consideration by assembly or synod or presbytery." Similar criticism might be brought against the Northern Baptist Convention. Nobody is making a serious study of supply and demand in the Baptist ministry, of the curricula of our seminaries and the adequacy of their training for today, of the problems of making satisfactory pastoral changes, of the prevailing low standard of ministers' salaries, or of the growing influx into the denomination of men undenominationally educated and inadequately trained in the so-called Bible Schools. These matters doubtless come within the purview of the Ministers' Council; but they are not being considered by any officially constituted organization under the direction and control of the Northern Baptist Convention.

◆ Next July the Baptist Young People's Union of America celebrates its 50th anniversary. It was organized July 7, 1891. Anniversary plans include a special youth session at the Northern Baptist Convention in Wichita, Kansas, May 20th-25th next, and a Baptist Youth Convention in Chicago on or about the anniversary date. The future of this organization is not yet clear, as the plans of the Convention's Commission on Christian Education have not yet been formulated. Whatever its future, its past is secure, glorious, and worthy of high praise. During the past half century it has rendered a service of incalculable value to Baptist youth, to the denomination and to its missionary enterprises. Many a preacher and many a missionary found his interest in Christian life service first awakened in a Baptist Sunday evening Young People's meeting long ago.

◆ Sunday, March 2nd, has been suggested by the Committee on Foreign Relief Appeals in the Churches, which binds into one fellowship the relief committees of all the larger denominations in America, for a re-emphasis of relief world needs and for a generous offering. The Baptist World Relief Committee is endorsing this project and recommends the community cooperation of Baptist churches. (See *Dr. Lerrigo's statement on page 164.*) Offerings should be sent to Baptist World Relief Committee, 152 Madison Avenue, New York City.

◆ The last word in irony on the relationship of the Christian church to liquor and war appears to have been said in Regina, Canada, where on February 9th, with the approval of the General Ministerial Association, all pastors were requested to ask their congregations "to sign a pledge to abstain from intoxicating liquors for the duration of the war and to use the money so saved to buy war savings stamps and certificates." Facetiously *The New York Herald Tribune* reported this news under the headline, "Canada Asked to Beat Corkscrews into Guns." Humanity for centuries has in vain been urged to beat its swords into ploughshares and its spears into pruning hooks. In modern times the German people have been forced to choose guns instead of butter. Now the Canadians must choose between corkscrews and guns. What is so devastatingly ironical is that such an appeal had to be made to Christian church congregations!



THE GREAT DELUSION

Number 79

BOOTLEGGER RESURRECTION

AMONG other results of the British blockade of Europe is the resurrection of bootlegging in the United States. European alcoholic beverages can no longer be imported, except Scotch whiskey from Britain, and the pre-war supply in the United States is near exhaustion. The few French wines and liqueurs still available command prices 100% higher than a year ago. All kinds of bogus liquors are now offered for sale. Bottles and labels are cleverly imitated. A new field of operations for the bootlegger is suddenly opened.

A feeble attempt to condemn this new bootlegging and at the same time justify its prevalence ten years ago is offered by *The New York Sun*.

The bootlegger of the prohibition era was at worst a necessary evil. By some he was called a public benefactor. The bootlegger of today is merely a swindler and a tax dodger. His customer is an accomplice.

Sadly *The New York Herald Tribune* comments on this resurrection of bootlegging.

The stage is obviously set for the return of the bootlegging conditions that prevailed during prohibition. What can be done about it is not clear.

If bootlegging was a "public benefaction" during the years of prohibition, why should it now be called swindling?



Hunger Cannot Wait!

A plea for Europe's conquered and hunger ravaged democracies who ask not for funds but for moral support in their disaster

By EVE GARRETTE

AS I write this, thirty-seven millions of people—half of them, children—are facing starvation. These people are not enemies, but friends—your friends, my friends—kin to twelve million Americans in whose veins flows the blood of Belgium, Holland, Norway, Finland, and Poland. They are decent, kindly, freedom-loving people. Once they fought gallantly for freedom at Britain's side.

These people already know the terror of war from the skies. They have seen their homes destroyed, their families scattered, their personal world come to an end. They know the humiliation of surrender; the ignominy of subjugation to a victorious invading army. The peaceful, kindly, self-respecting people of the little democracies of Europe have nothing more to learn of the horror of war itself. Yet they are learning a fresh horror. It is famine. Truly, to die by bombshell is more merciful.

Have you ever seen famine? Do you know what it means when thousands upon thousands of children, babies, nursing mothers have actually nothing to eat? Of course you do not. We Americans are fortunate. We live in the greatest, richest land on earth. We have an abundance of milk, bread, meat, fats—all the life-giving foods. To well-fed people like most Americans, hunger is only a word. It is not a nightmare, a form of slow death as barbaric as any medieval torture ever devised. We know nothing of hearing our children whimper and moan after they have been put to bed because they are too hungry to go to sleep. We have never seen our little ones wither into listless skeleton children before our anguished eyes; we have never stirred up a bit of flour and sawdust and hot water in a pot, calling it dinner for our families.

By the merciful grace of God, we know nothing of these things.

But are we indifferent to the fate of our helpless friends across the sea? Can we accept with equanimity the fact that men, women and children who are our kind of people, are being transformed into a derelict humanity and are becoming a horde of famished and starving humanity? As Christians, have

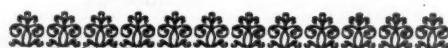
we no concern for the disintegration and demoralization of other Christians? Are not these innocent victims of a war they never made, a challenge to our conscience? Shall they not continue to be a challenge until they are fed? And is this not the fundamental reason why the Hoover Food Plan receives the enthusiastic support of responsible, thoughtful, Christian opinion everywhere? I think so.

The realities of this crisis are being pressed throughout the land, despite apathy in certain areas of our own government. Too many of us remember yesterday's children of starvation who grew up to be today's nazis. Too many of us view with apprehension the spawning of a new generation of children of starvation. Too many of us recognize clearly that the aftermath of war can be more terrible than war itself; with more terrible futures in store for civilization. Is this not a second reason why the Hoover Food Plan receives the enthusiastic support of responsible, thoughtful Christian opinion everywhere? I think so.

Time is short—and hunger does not wait! Even as I write, thousands may be perishing for want of food. Influenza and typhus and tuberculosis and pellegra may be already claiming their own. Little children may be dying in heaps and mothers with them. And helpless fathers may be developing more dreadful hates than a Hitler ever evoked. Not alone against Germany, the aggressor—but against friends! But our friends must not hate us. Let us act swiftly. Let us rise up and make our voices heard in order that the lamp of freedom may continue to burn in dark Europe and in civilization's blackest hour.

What can you do? You can lend moral support to Herbert Hoover's National Committee on Food for the Five Small Democracies. *The Committee is NOT soliciting funds or gifts of supplies.* The small democracies themselves are prepared to purchase their own supplies on this continent, and to ship them abroad in their own ships. But they will be powerless to do so unless you arouse the American conscience in their behalf.

Their need is urgent and their cause is just. Hunger cannot wait!





THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



Christianity: an Inquiry into its Nature and Truth, by HARRIS FRANKLIN RALL, Professor of Systematic Theology at Garrett Biblical Institute, was awarded the 50th Anniversary Bross Prize in a contest open to "scientific men, Christian philosophers, and historians of all nations." More than 214 manuscripts were submitted. They came from writers in 31 states and 9 foreign countries. The value of such a book should be judged by two criteria. Is the author's purpose one of merit? Does he satisfactorily fulfill that purpose. By these standards this book is rightly judged to be one which religious leaders will not only wish to own for themselves but which they can with confidence place in the hands of inquiring laymen. The author satisfactorily fulfills his purpose to deal with these two questions, "What is the Christian religion?" and, "Can it maintain its claim to be supreme and final?" With a fortunate sense of discrimination Dr. Rall discusses Christianity as a "living faith" and in a convincing yet humble manner he reaffirms its supremacy and its finality. The religious leader who seeks an orientation of his faith in the present world, the college student who seeks a philosophy of life, the general reader who seeks an honest and intelligent faith—all will welcome this significant contribution to their appreciation of Christianity. In a field where there is so much to be said, it is to the credit of the author that he maintains a skillful and laudable balance between emphasis and exclusion. The salient factors of the Christian

faith are here emphasized, the endless ramifications of these salient factors are properly intimated, and the innumerable bypaths which could lead the reader into confusion are rightly ignored. The book is both an introduction to the Christian faith and an exhaustive statement of Christian theology. (Scribners; 363 pages; \$2.50.)

• • •

The Price of Leadership, by JOHN MIDDLETON MURRAY, sets forth the thesis that the "political problem of the modern world is to re-establish the authority of God—of the Christian God." In order to do this there is first the need for "a revival of religious practices and Christian worship." The second need is for our education to be Christian. Democracies have been fooling themselves in thinking that a truly democratic state could be built upon a secular base. On the other hand, Christianity has been ineffective because it has not thought of itself as setting the pat-

tern for the whole of society. One judges that Mr. Murray cherishes the belief that Christianity and democracy are identical. To make possible a Christian society, he pleads for a system of education that will prepare the middle and lower classes to accept responsibility in a Christian society. He is rightly concerned about the future of Christianity and democracy. He believes that unless religion permeates the life of all society and even sets the pattern for the state Christian civilization is doomed. Again and again he reiterates his thesis that "democracy cannot exist without Christianity." The author believes that the crisis in Europe today has been created by unchristian leaders and by "barbaric hordes" who had no conception of a Christian democracy. The citizen will never hear the clear voice of patriotism until he listens for the voice of Christ, for the "Christian experience is at the heart of all creative thinking of reality." The essential message of this book might well be made available in a simpler form, for it presupposes a knowledge of political and educational systems that the average reader probably does not possess. (Harpers; \$2.00.)

• • •

Opportunity Is Yours, by DANIEL A. POLING, is a stirring book of 48 radio addresses. The purpose is to show the truth of the statement, "Opportunity knocks again and again, but you must open the door." Stories of achievement in moral and spiritual realms are given to show the possibilities of success in the face of seeming

These Shared His Cross

By EDWIN McNEILL
POTEA

In seven dramatic episodes, Dr. Poteat re-creates the historic and legendary figures who as spectators shared the Cross of Jesus. Each narrative, brilliant in color and full of drama, is followed by an explanation of the way the Cross judges human actions and attitudes. Here is a superb art and a helpful guidance on such subjects as fear, material possessions, the family, liberalism, orthodoxy and war. Fascinating and unique in Easter literature.

HARPER

\$1.75

handicaps. There is no spirit of defeatism here, but an appeal to the vision and initiative of young men and women, so that they may see what has been done by others and can be done again. The author declares that America's second name is still Opportunity. He recalls the sight of a small American flag pinned to the blouse of a small Belgian boy, who with his refugee family was boarding a train to find a home in this country during the previous world war. America is still a land of hope and promise for those who seek to achieve victories in spiritual living. The book gives ample proof and challenge of such opportunity. (Harper & Brothers; 263 pages; \$2.00.)

• • •

The Seer's House, by ROBERT NELSON SPENCER, Bishop of Western Missouri is a volume of meditations. There are three stimulating sections. The first takes up verse by verse Whittier's hymn "Dear Lord and Father of Mankind"; the second meditates on five crises recorded in the Bible associated with the noon hour; the third presents studies in the Psalms around the theme "Speaking Good of His Name." The author pleads for the great things of the Christian faith like the goodness of God, the beauty of peace, the promise of eternal life. The bishop lives in the midst of the world as it is and the faith which he urges is no detachment from life. The book is written with persuasive charm and important Christian truths are arrestingly set forth. (Scribner's; 147 pages; \$1.50.)

• • •

Way Away Tales, by EDWARD N. HARRIS, is a new book of missionary stories by a missionary who was born in Burma and who served among the Karens for 39 years. There is a naturalness, pathos, humor, and fascination

NOW READY

Helen Barrett Montgomery From Campus to World Honors by HERSELF

The self-revelation of the girl and the impressions of the woman by her friends are human documents of genuine authenticity and have all the charm of absolute truth. She was the only woman president, Northern Baptist Convention. Leader Northfield Conference and Chautauqua groups. Author of many books with a circulation of over a million. \$1.25

•

NEW EDITION

A Doctor Without A Country by THOMAS A. LAMBIE, M.D.

A new edition of the autobiography of a famous modern missionary doctor and adviser to Haile Selassie, now back in Ethiopia, which came into quick popularity through the sheer fascination of its story.

Illustrated. \$2.00

•

The Earth Speaks by PRINCESS ATALIE

An Indian princess' legends of the wild-flowers which is being enthusiastically received. U. S. Senator Arthur Capper writes: "One of the most interesting and enlightening books I have ever read. Succeeds in capturing the true spirit of her people."

Illustrations by the author. \$2.50

At All Bookstores

FLEMING H. REVELL COMPANY
158 FIFTH AVENUE, NEW YORK

about these stories of people, animals, and jungle life that thrill and delight adults as well as children. (Judson Press; 142 pages; \$2.00.)

• • •

The Fine Art of Public Worship, by ANDREW W. BLACKWOOD, is another worthy contribution to the increasing library on this subject. The author has given the essence of his work and study during the years he has lectured on "Worship" to the students of Princeton Theological Seminary.

Thus a full course on Worship is made available to ministers who might not have had such help in

the Theological Seminary or who need to re-study this important function of the church. It is written particularly for non-liturgical churches and appreciates their background, psychology and present needs. The title is a chosen title, for the author never allows the reader to lose the unity of the entire service, or to forget the relation of one part to the whole. Early in the week, says the author, the minister "should begin to think about his coming adventure in worship." That phrase describes the book. The study, the planning of each part of the service, the execution of it and participation in it, all are adventures that will never allow the worship leader to become careless, dull or lifeless. There are many practical and helpful suggestions. One of the best chapters is on prayer. "Whatever its form, the pastoral prayer is an unintentional revelation of the minister's soul." (Cokesbury; 247 pages; \$2.00.)

• • •

George W. Truett, a biography by P. W. JAMES, is a new and popular priced edition of the original biography first published in March, 1939, and reviewed in *Missions*, May, 1939, page 298. Now issued at a price of only \$1.00, this life story of one of America's greatest and beloved preachers should find its way into additional thousands of American homes where it will restore confidence in the vitality and adequacy of the gospel for our time. (MacMillan; 277 pages; \$1.00.)


• • •

Christian Symbols in a World Community, by DANIEL J. FLEMING, presents 221 illustrations of non-European art forms which are adapted to the use of Christian symbolism. Part one is directed to a careful study of the values and dangers in symbols. Part two discusses the world wide speech of

wood and stone, as employed in symbolism. A comprehensive, detailed explanation is included of the elaborate symbolism used on the outside and in the interior of the Riverside Church in New York City. In addition to the interesting information which it furnishes, the book offers unique material for missionary messages, and sermon illustrations. (Friendship Press; 150 pages; \$2.00.)

Day Dawns in Yeruba Land, by CHARLES E. MADDY, records the moving tale of mission work in Nigeria, West Africa. The geography, history, religion and customs of its 8,000,000 pagans and 12,000,000 Mohammedans, are vividly presented. Into this land Southern Baptists have since 1850 poured their love, money, prayers and missionaries. Of the 119 missionaries who have served in Nigeria many have perished, some shortly after entering the field.

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The first convert was baptized in 1854 at Ijaiye. Today Southern Baptists count her 211 churches with more than 21,000 members. The need for medical missionaries is particularly great among the

60,000 lepers. The book is well adapted for study groups and training classes. (Broadman, 212 pages, \$1.00.)

Books Received

Dusk of Dawn, by W. E. B. DuBois, Harcourt, Brace and Co., 334 pages, \$3.

In Galilee with the Galileans, by HARRIET BALDWIN, Revell, 192 pages, \$2.

The Voice of Books, by J. V. MOLDENHAWER, Abingdon-Cokesbury, 174 pages, \$1.75.

The Modern New Testament, by G. M. LAMSA, A. J. Holman Co., \$3.

These Shared His Cross, by EDWIN MCNEILL POTEAT, Harpers, 192 pages, \$1.75.

How to Find Health through Prayer, by GLENN CLARK, Harpers, 154 pages, \$1.50.

What Is Christianity?, by CHARLES CLAYTON MORRISON, Willett Clark & Co., 324 pages, \$3.

The Rise of the Social Gospel in American Protestantism, by CHARLES H. HOPKINS, Yale University Press, 352 pages, \$3.



Severe Air-Raid Damage to Baptist Churches in England

A timely message to Northern Baptists from the President of the Northern Baptist Convention

I HAVE just received a letter from General Secretary M. E. Aubrey, of the Baptist Union of Great Britain and Ireland, which contains some facts which ought to arouse our instant and effective sympathy and aid.

In London alone, as of January 6 last, 114 Baptist churches have been damaged or destroyed, and in England as a whole, 181. Not only is that true, but in the coastal regions, where preparations are being made for defense against invasion, the work of the churches has been so severely dislocated and the population so largely evacuated, that normal prosecution of reli-

gious work is impossible. For years to come, those churches will have to be financed from the headquarters of the Baptist Union.

He indulges in no extravagant praise of his own people, but simply says: "The courage and steadfastness of the people is wonderful, and beyond all praise, but it's a wearing time for them and I am anxious that we do our best."

I think that we as Baptists throughout the area of the Northern Convention should exert ourselves to the utmost for the assistance of our spiritual ancestors to whom we are indebted beyond all calculation.

I do not know how soon this appeal can be brought to you under our ordinary methods of publication, but as soon as it comes I trust that it will evoke an effective response from every member of our great American Baptist family, and that contributions in generous amounts will be sent to our World Relief Committee which has this matter of aid to our British brethren as part of its program. Such contributions may be designated for this particular purpose in this time of need.

I am confident of your fraternal and generous response.

E. J. Millington.

Baptists Come to the Plains

A preliminary announcement about the program for the Northern Baptist Convention to meet at Wichita, Kansas, May 20-25, 1941

THE program for the Wichita Convention is gradually assuming definite form. Several outstanding features are already determined.

Governor Harold E. Stassen of Minnesota will speak at the men's dinner Saturday evening, May 24th, and also at the General Session of the Convention Sunday afternoon, May 25th.

Dr. C. N. Arbuckle of the First Baptist Church, Newton Centre, Mass., will give the devotional messages at the close of the morning sessions. Dr. C. Oscar Johnson of St. Louis will speak at the final session on Sunday evening.

At 3:00 o'clock each afternoon a "Town Meeting" session will be held to deal with subjects of vital concern to the denomination. Each "Town Meeting" will open with two short speeches, followed by an hour in which the inner audience on the platform, and the whole audience in the auditorium will participate by means of questions and "spot" discussions. Dr. Bernard C. Clausen, of Pittsburgh, Pa., will serve as master of ceremonies for the Town Meeting sessions.

The first Convention evening will be devoted to the general theme, "Baptists Come to the Plains." The thrilling story of Baptist beginnings, growth, and present strength in this area will be told, culminating in the welcome given by Baptists of the plains to the delegates who come from other sections.

The Ottawa University Choir, and the Bacone College Glee Club, will provide especially interesting music. Wichita is at no great distance from Oklahoma. It will thus be easily possible for delegates to visit Bacone College and

see for themselves what has been done there for Indian youth.

Three anniversaries will be appropriately observed at Wichita: the 70th of the Woman's American Baptist Foreign Mission Society; the 50th of the B.Y.P.U. of America; and the 60th of the Baptist Missionary Training School in Chicago.

Can You Draw A Poster?

The Social Service Committee of the Northern Baptist Convention announces a poster contest with a cash prize of \$10 for each of the two possible winners.

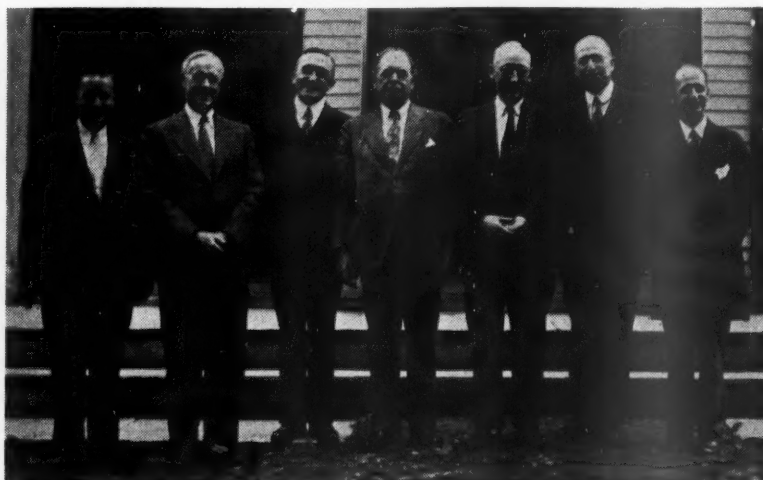
All entrants should note carefully the following rules:

1. Posters are to be on the general theme WHY LIQUOR MUST GO.
2. Two age groups are eligible, 9 through 14, and 15 through 21. All entrants must be members of Baptist churches affiliated with the Northern Baptist Convention.
3. Posters should be of size 22" x 28".

4. Entries should be sent to Rev. Bradford S. Abernethy, First Baptist Church, Columbia, Missouri, and must be mailed *not later than April 30, 1941*. No poster carrying a postmark later than April 30 will be considered.
5. Posters will be exhibited at the Northern Baptist Convention in Wichita, Kansas, May 20-25, where the winners in the two age groups will be announced.
6. A prize of \$10 will be awarded to the winner in each group. Prints of the winning posters will be distributed during the coming year throughout the Convention territory.
7. No posters will be returned unless accompanied by sufficient postage.
8. On the back of each poster must be written the name, age, and church of each contestant.

Leaders of Men's Work in Massachusetts

Massachusetts is keenly alive to the opportunity of work with men and boys. The Men's Council of the state is continually urging the men of the churches to advance the work of men and boys in those churches. The Baptists of Massachusetts hold in July a retreat for



FROM LEFT TO RIGHT: Robert A. Bogle, State Chairman of Men's Work; James A. Patch, Vice Chairman of the National Council; Grady D. Feagan, M.D., of the Feagan Clinic, Boston; Dr. Hugh A. Heath, former State Secretary of Massachusetts; Ralph W. Lloyd, former State Chairman; Herbert B. Clark, former President of the Northern Baptist Convention; and Rev. M. Eugene Levy, formerly of Chicopee Falls, Mass., now of Punxsutawney, Pa.

men, one for young adults at Camp Ashmere, and a fall retreat for men at Newton Center at the Andover-Newton Theological Seminary.

Slides and Movies

A new motion picture in color dealing with work among migrants in California has been produced and is available for release. In connection with the photographing of the motion picture, some still photographs in kodachrome were taken which will also be available.

Within another month the first release of a new type of visual presentation, consisting of a set of kodachrome slides accompanied by recorded voices which present the commentary on the pictures, offering the complete equipment—slides, projector, and sound-reproducing mechanism—will be available for rental by the churches. The first subject will be our work in Puerto Rico, using photographs taken by Dr. D. R. Gorham of Eastern Theological Seminary.

He Will Be Available for Summer Appointments

A speaker available for addresses in Baptist summer assemblies this year is Mr. T. Y. Fong, a Chinese Christian of high standing who is in America for study at Crozer Theological Seminary, Chester, Pennsylvania. Mr. Fong has consented to put in his whole vacation period, from June 15th to September 15th, in such work, and he can be engaged for assemblies, camps, or local churches.

Dr. Gordon Poteat, who knew him well in China, says of Mr. Fong that, "He is an able speaker of good clear English, a man of exceptional Christian character and wide experience. He was Dean of Wayland Academy in Hangchow before he began his work at Ting Hai Middle School, Chusan Islands, where he has been for ten



T. Y. FONG

His narrow escape is reported on page 151

years—becoming one of the leading, if not the most influential citizen of that place."

The Field Activities Department of the Council on Finance and Promotion will arrange speaking dates for Mr. Fong. For appointments write to Secretary Bruce E. Jackson, 152 Madison Ave., New York.



NEWTON C. FETTER

He is serving as Interim Secretary of the Board of Education. See announcement in February MISSIONS, page 107. For many years he has been University Pastor in Boston

The National Christian Mission in the Bay Cities Area

Baptists participating in the Federal Council's National Christian Mission include the President E. J. Millington of the Northern Baptist Convention, General Director Earl Frederick Adams, of the Council on Finance and Promotion; Pastor Phillip Lee, of the Chinese Church in Chicago; Dr. Frank B. Fagerburg of Los Angeles and Editorial Secretary Francis Stifler, of the American Bible Society. They will all participate in the program for the Bay Cities area of California, March 9th to 16th. A Youth Conference is scheduled for the week-end of March 14th to 16th under the direction of Rev. Robert A. Lundy. Pastor U. S. Mitchell of the First Baptist Church of Berkeley is Chairman of the Seminars Committee. There will be a series of afternoon Seminars in Oakland. There will be mass meetings in the Oakland Auditorium Arena with Dr. Stanley Jones of India as speaker, and eight great district mass meetings in San Francisco.



Within an area of four city blocks surrounding the Chinese Christian Union Church of Chicago, Illinois, about 3,000 Chinese now make their homes. The overcrowded conditions can easily be imagined. The church in which the Christian Chinese in this area worship is a ramshackle building more than 80 years old. Recently the Chinese cleared up the mortgage on the property and are now ready for a new building. The church celebrated its 25th anniversary last October. The Chicago Church Federation, in which Chicago Baptists cooperate, is sponsoring the movement to assure a new building that will permit a larger and more adequate Christian program for this congested Chinese area.

THE FIRST HUNDRED THOUSAND

The rising tide of Baptist response to world misery

By P. H. J. LERRIGO

ON THE first day of February the extra funds given by Northern Baptists through the World Relief Committee to help bring aid, comfort, food and shelter to myriads of war sufferers and to save the threatened structure of world missions totalled \$102,790.98.

In addition, other gifts from churches and their members which passed through the Committee bring the recorded grand total to \$108,698.07.

Were it five times as much it could be used effectively. The mounting world relief needs in this incredible winter beggar description. The Church Committee for China Relief needs \$2,500,000. The International Missionary Council should have \$3,000,000 to rescue missions all over the world whose home-base lands have suffered invasion. The American Friends Service Committee in feeding millions in Europe could use \$1,000,000. The Young Men's Christian Association needs \$265,000 for its work among war prisoners who increase by the hundreds of thousands. The Young Women's Christian Association needs \$100,000 to aid destitute European girls. The American Committee for Christian Refugees requires \$500,000 to care for the thousands of homeless Europeans. The American Bible Society has special war relief needs amounting to \$150,000. The Baptist Missionary Society of England and the British Baptist Union needs aid for missions and for Baptist churches wrecked by bombs. Add to this the needs of European Baptist pastors and church members, and the thousands who need help in Asiatic Baptist mission fields and you have a picture of sorrow and suffering which calls for our maximum effort.

The "first hundred thousand" dollars already received has enabled the World Relief Committee to help in every one of these directions. The Committee expresses deep gratitude for the many generous contributions. Fortunately the first hundred thousand dollars has not interfered with the usual benevolent giving. Receipts toward the regular denominational budget are larger than at this time a year ago.

This giving for relief includes instances of rare devotion and sacrifice. With unanimity and promptness both home and foreign missionaries have met the call. Gifts from approximately 100 missionaries came from all over the world. Many pastors have led their churches to respond through repeated contributions

during the winter. A well known family augmented their gifts to relief by savings effected through taking a frugal bread and milk Thanksgiving dinner. Other families reported the giving of token Christmas gifts. A stream of letters brings gifts small in amount but great in significance from aged men and women, 75 years and upward, who enclose dollars saved by the sacrifice of little comforts. Gifts have been great in amount as well as in spirit. More than one giver sold securities and devoted the total proceeds to relief. One family sent \$3,000 as a memorial to a dear one who had just passed into the homeland.

Some churches have not yet realized this inspiring opportunity to give a new and striking witness to their devotion to Christ. The appalling need increases daily. Former President Hoover is convinced that the painful starvation and want of the earlier winter months will grow to famine proportions in February. Churches have still the opportunity to divide table mercies with the whole suffering world. The period of early Lent has been chosen for a new presentation of the need and March 2nd is the date when evangelical churches throughout the country will unite in a great new fellowship offering. The Committee on Foreign Relief Appeals in the Churches which binds together the Relief Committees of all the larger denominations has chosen March 2nd for a re-emphasis of relief needs. The various denominations are making individual plans for joining in this effort. The new combined Methodist church on March 2nd proposes to raise \$1,000,000 for relief.

When this issue of MISSIONS appears the date will be less than ten days distant. It is hoped that every Baptist church whether it has already given generously or whether it has not found opportunity to respond to the relief appeal, will join with other churches in its community to face once more in the presence of Christ the needs of the suffering world. In some cases for local reasons, the date may not be suitable, and another Sunday in the same month may be chosen.

It is a reason for profound gratitude to God, not self-congratulation, that Baptists have passed the first hundred thousand. May we not, however, in the brief remaining months of the year complete another hundred thousand for relief, and at the same time signalize the close of this year by completing and surpassing the regular missionary goal? That would be a worthy achievement for American Baptists.

THE DENOMINATION TOMORROW

Adequate education under Christian auspices for Baptist young people is of the highest importance to themselves and to the denomination. It may be only a truism, yet it cannot be emphasized too strongly that the denomination of tomorrow is in the hands of its youth of today.

The institutions featured on this and the following pages are doing everything that their resources and faculties permit to furnish proper training for the young people enrolled in them as students.

Theological seminaries, colleges, schools — all deserve Baptist support. They can be recommended with confidence to any young people in your church who hope to enter college in September or who are thinking of the ministry or of missionary service.

Standards of Ordination

A MESSAGE FROM THEOLOGICAL SEMINARIES OF THE NORTHERN BAPTIST CONVENTION

THE prevailing situation in our churches with reference to the standards and the procedure of ordination is a matter of common concern. It is hardly necessary to say that we as Presidents of Baptist Theological Seminaries, stand unitedly and unanimously for an educated ministry. In these days we feel this need more than ever. We are aware also that this

need in our churches has long been recognized: that various bodies including the Northern Baptist Convention itself have taken action in various ways. The Ministers' Council has been working on this problem for years and has made substantial progress. All this action should be made more coordinate and operative throughout the entire denomination.

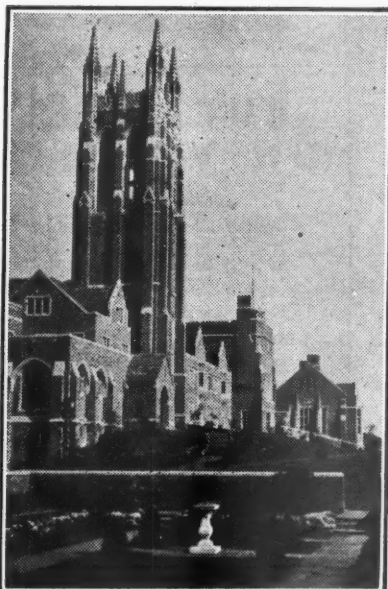
We are concerned over the frequent carelessness in the procedure of ordination, and the spirit that often manifests itself in ordination councils making them disputatious

and partisan. Ordination is of so great importance that every pastor is under an obligation to attend the councils and to see to it that his church is represented by those best prepared to participate. The Service and Act of Ordination should be conducted in a spirit of combined dignity and dedication.

We are concerned further because licensure, which should be an important step in the preparation of ministers, has frequently been casual and has fallen into neglect. It should be laid on the conscience of our pastors to encourage

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SPRING CONVOCATION, April 14-17

The Rauschenbusch Lectures by Dr. Ernest Groves, University of North Carolina, on RELIGION AND THE AMERICAN HOME.

The Ayer Foundation Lectures by Dr. William Foxwell Albright, Johns Hopkins University, on THE ARCHAEOLOGY OF THE OLD TESTAMENT.

Devotional address by Dr. John R. P. Sclater, Toronto, Canada.

SUMMER CONFERENCE, Aug. 25-Sept. 5

Eleven days of real preparation for the winter's work in the churches. For pastors and teachers

Already secured as faculty members are Dr. Robert Calhoun, Yale Divinity School, Dr. McNeill Poteat, Cleveland, O., Dr. Ralph Felton, Rural Specialist, Drew Theological Seminary, President Albert W. Beaven, Professors Oren H. Baker, James D. Morrison, Frank O. Erb, James Branton, and Gustav H. Lehman of Colgate-Rochester.

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youth headed toward the ministry to secure thorough preparation, to give them watch care during the period of their preparation and to maintain the generally accepted standards of ordination.

We recognize anew our obligation to men giving valued and devoted service in the active ministry who have not had adequate training. Available to such men are the correspondence and extension work and the summer training periods carried on by our seminaries. This already includes Berkeley Baptist Divinity School, Chicago Divinity School, Crozer Theological Seminary, Eastern Baptist Theological Seminary, Kansas City Theological Seminary, and the Northern Baptist Seminary. A Pastor's Course of ten

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EVERETT C. HERRICK, President

Newton Centre, Massachusetts

weeks is given each year at Andover Newton Theological School and a Summer Conference Period for Pastors at the Colgate-Rochester Divinity School. President H. E. Dana of Kansas City Seminary is preparing a pamphlet for wide circulation detailing all such offerings.

We need the help and cooperation of all our pastors and secretaries.
(Continued on next page)

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J. HILLIS MILLER, President

taries. This should be made a matter of promotion and education. As Seminaries, we recognize our obligation to serve the churches and our dependence upon them for continued support. We need a ministry of high Christian character and ideals, of thorough intellectual discipline and of unswerving denominational loyalty. That these ends may be better achieved should be our common hope and our common endeavor.

Adopted unanimously at a conference of Presidents of Baptist Theological Seminaries at Chicago, Illinois, December 2, 1940.

They Are Proud of Its Record

The annual mid-winter alumnae reunion of the Baptist Institute of Philadelphia recognizes an important anniversary, honors one of its distinguished alumnae, and pays tribute to a list of 50 graduates who have rendered service in foreign missions fields



The Speakers' Table at the Alumni Reunion. From left to right: Elizabeth Knabe, Lucinda M. Johnson, Janet S. McKay, Annie L. Magilton, Doris Amidon, Mrs. Howard Wayne Smith, Daisy Dean Bate

By MYRA WHITTAKER

THE mid-year alumnae reunion of the Baptist Institute in Philadelphia on January 25th was made the occasion for recognizing the 70th anniversary of the Wom-

an's Foreign Mission Society and also for honoring one of the Institute's missionary alumnae, Miss Annie L. Magilton who retires after 36 years of service in India.

She was graduated in the class of 1902. She added nurses' training to her preparation and in 1904 sailed from Boston for India as an appointee of the Woman's Society. As she rose to receive the homage of the large company of graduates and guests she seemed the living embodiment of her Alma Mater's motto, "Not I, But Christ." The words she spoke from a heart obviously full, verified an impression created through a lifetime of self-giving. She said very simply, "By the grace of God I am what I am, and because of His help I was able to do what I did. If I were young I would do the same thing again." And those who knew the story of Nellore Hospital and the story of Miss Magilton knew that back of that simple statement was a ministry of healing and patience and indefatigable devotion to the sick and needy of India in the name of her Master.

Against the background of a dining room made attractive by lovely things sent through the years from the Orient and Europe by graduates and friends, Miss Doris Amidon, class of '28, Editorial Assistant of the American Baptist Foreign Mission Society, acted as Toastmistress. She presented an Honor Roll of 50 graduates who have served on foreign mission fields. Mrs. Howard Wayne Smith spoke, both as President of the Woman's Society and as a member of the Institute's Board of Managers. Other speakers were Miss Janet McKay, who had served the school as Field Secretary immediately upon her graduation. As Secretary of the Woman's Society she cited many heartening evidences of the progress being made by women throughout the world. Miss Daisy Dean Bate, '16, presented the work of the League of Interpreters for the Society. Miss Elizabeth Knabe, '29, just returned from the Uni-

versity of Shanghai, brought greetings from the faculty and students there.

Some of those on the Honor Roll who were present were Miss Vida Post, '20, who had served in



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Alumnae-Field Secretary

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Japan, Miss May Hine, '15, who had worked in China and Mrs. Elizabeth Ogden Delzell, a graduate of the class of 1895, and the oldest living member of the Alumnae Association present. She had also served in China. Bengal-Orissa was represented in the persons of President and Mrs. L. Clayton Kitchen who had served three terms there. Greetings by wire were received from President-emeritus and Mrs. J. Milnor Wilbur.

While all of the types of full-time Christian service were represented in other alumnae present, this day had been set aside to honor the Christians of far-away lands. The impressive climax came when seven flames of the candle could be lighted with the offering of \$70 which was presented to the Woman's Society in the name of the Institute's Alumnae Association by Miss F. Lenore Kruse, Alumnae-Field Secretary.

The Hope of Humanity

An interpretation of the picture on page 134

By JULIUS FISCHBACH

THE picture on page 134 was inspired by a photograph of the towering statue of Christ the Redeemer in Rio de Janeiro which appeared in MISSIONS in the December issue. I made an 18-inch cardboard replica of the picture and posed it against a compilation of recent newspaper headlines.

Against the horrible background of war and unparalleled world calamity; with hate in command and love driven underground; with threatened blackouts of culture, democracy and civilization itself; with famine and pestilence stalking nations in relentless deadliness; with children denied their birth-right and the weak and invalid the sanctity of sheltered protection; with homes bombed and families destroyed; with church buildings in ruins and congregations scattered; with darkness and death the destiny of multitudes and hope gone from the hearts of destitute millions: there yet stands the colossal figure of the Prince of Peace, the Light of the World, the Hope of Humanity.

Christ has the balm for the healing of the nations, the solution for man's most difficult problem, the answer to man's most baffling question. He is still the

Way, the Truth and the Life. Confronting the tragic need of our day, He awaits the response of His church which still is His visible body in the world of men. No generation has been given greater responsibility nor has faced greater opportunity. By consecrated Christian living, by churches that witness through love in action,

by neighborliness that supersedes national and racial boundary lines, and by evangelism that begins in Jerusalem and reaches to the remotest habitation of earth, let us answer today's new call to Christian world service!

BOOK REVIEWS

(Continued from page 161)

The Ideologies of Religion, by GEORGE PERRIGO CONGER, is an able résumé of various philosophical and religious systems and ways of thinking. Occultism, mysticism, supernaturalism, idealism, pragmatism, evolutionism, naturalism, humanism and economic nationalism are all presented, criticised, and the elements of strength and weakness in each of them are pointed out. Finding some of the older orthodoxies stifling, the supernaturalisms unreasonable, and some of the newer liberalisms inadequate, the author sets forth his own philosophy of religion, a projection of or elaboration of religious naturalism. The theory is called the "epitomization hypothesis." Man in his relationships epitomizes the group in its relationships, and the group in turn epitomizes the race in its relationships. So if we say that any cosmic tendency is more or less like a personality, then we may go on to say that God is the cosmic tendency most like human personality at its best. Religion is man's right adjustment to the universe. God is found in and through these major historical-social-cultural movements, which we know as the religions of the world. Jesus has cosmic significance and establishes in us that Process not ourselves which makes righteousness. He was unique and pivotal because among great leaders and founders of religions none was so forced to his death and none died so sacrificially. The book is for the student of religion. (Round Table Press; 271 pages; \$2.50.)

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Looking Backward and Forward

A review of the achievements of fifty years of the Baptist Young People's union and their significance for the future

By EDWIN PHELPS



LEFT: Jay S. Hudson. RIGHT: Edwin Phelps, respectively president and secretary of the Baptist Young People's Union of America



IT IS a thrill to stand on a mountain peak up whose height you have struggled for 5,000 feet. The thrill expands as you look back from whence you started and get glimpses of the difficult path you have traversed on the way up. The thrill reaches a climax when you sense the fact that such an achievement has equipped you for the even more challenging demands of further ascents, or that it has established a path over which following travelers may mount to even more glorious heights!

It is with some such feeling that today's leaders of the Baptist Young People's Union of America contemplate the 50th anniversary of its birth. Organized in Chicago July 7-8, 1891, as an expression of the conviction of the Baptist leaders of that day that Baptists needed a continental youth organization, present-day leaders find themselves looking back upon that beginning and the intervening half-century existence of this youth agency in its endeavors for youth by youth.

In one form or another, the training of Baptist youth in missionary knowledge and participa-

tion, has been among the great achievements of these 50 years. Prior to the organization of the Union, youth was accorded little attention from the church and received meager recognition of its potentialities. In fact in the consciousness of adults, youth seems to have but little more than emerged from the accepted status of "Children should be seen and not heard." Thus the creation of a continental youth organization in 1891 evidenced a significant confidence in and a challenge to youth. Youth and its leaders accepted the challenge. Subsequent accomplishments have warranted the confidence. Especially has this been true in the development of youth's interest in missions.

One of the three corner stones of the inaugural purpose of the Union was youth's "enlistment in all missionary activity through existing denominational organizations." This and other basic purposes could not be realized unless the Union had an effective plan for fully informing its constituency.

Within two years after its organization the leaders of the Union launched, and for a score of years promoted, the Christian Culture Courses for which the Union has been highly esteemed. Of these courses the late Henry C. Vedder, in his *History of Baptists in the Middle States* wrote, "They are the best system of denominational training that has yet been devised." One of these courses was

The Conquest Missionary Course, the other two being *The Sacred Literature Course* and *The Bible Readers Course*.

The leaders of the existing missionary societies of the denomination gave their most hearty approval. They cooperated in what probably was the first serious denominational endeavor to train youth in denominational missionary concepts and cooperation. Its four-year outline included (1) convictions and beginnings, (2) organization and methods, (3) fields and operations, (4) leaders and triumphs of Baptist missions. So acceptable was this plan that in 1897 the Union provided an Advance Missionary Course, centering on *Missions from Christ to the Present Day*.

These courses commanded an enthusiastic response from young people. Each year certificates were granted to those satisfactorily completing examinations. Certificates mounted rapidly from 734 in 1893-94 to more than 15,000 in 1898-99. The mounting thousands who attended the annual conventions of the Union, (attendance advanced from 4,000 in 1892 to



More than 16 years have passed since this photograph was taken. It is the Board of Managers of the Baptist Young People's Union at their meeting in Chicago in 1924. Most of the people can be identified as leaders in the denomination in active service in various capacities today. Some in this group have passed on

11,000 in 1898) were aroused to become crusaders for these mission study courses by the conspicuously-featured and challenging addresses of the leaders of the missionary societies. Subsequently, in conference and forum, youth was coached in methods for expanding the enlistments in the local churches. Among the host of mature folk who today, in one form or another, administer the extensive missionary affairs of the Northern Baptist Convention, can be found scores of persons whose awakening interest and concern for missions came from the Union's missionary courses and the Union's great conventions with their prominent missionary emphasis.

For ten years following the transfer of its educational and commercial interests to The American Baptist Publication Society in 1907, the Union experienced a problem of reforming and revitalizing its service to Baptist youth. A decided resurgence began with the coming of the "New World Movement" in 1920. Under a commission from the Northern Baptist Convention, the Union initiated and for several years continued an intensive campaign on stewardship and tithing among Baptist youth. The succeeding decade and

a half witnessed the Union's promotion of five significant projects.

A Three-months' Tithing Adventure grew out of the Union's prior interest in stewardship.

Stewardship Essay Contests commanded a convention-wide response from the young people.

Youth Deputation Teams for four consecutive years, radiating out from a dozen cities, were selected, trained, and scheduled by the Union's headquarters staff and officers. Churches, rallies, and conventions welcomed the informing messages of youth on the denominational missionary program.

The January Educational Project was introduced to the young people by supplemental material and methods devised by the headquarters staff and promoted through the State youth organizations.

Gifts of Baptist Youth constituted the most recent feature as the Union's part in the Judson Fellowship Fund and scored some significant results in increased giving.

Such are a few of the compelling achievements of the past that mark the ascending trail of the Baptist Young People's Union of America, as it has persistently sought to enlist youth in behalf of youth during this half-century ascent, and from which its present-day leaders now look back—and from which, more significantly, they more hopefully look forward.

For the past ten years the Union's officials have sought in every way possible to secure the formation of a unified denominational Baptist youth agency. The proposals of the Denison Youth Conference of December, 1939, now before the Northern Baptist Convention, provide a plan for the realization of that goal. The Union's leadership rejoices in the prospect of passing on to this new youth organization this heritage of successful enlistment of Baptist youth in Baptist enterprises. The transfer of such assets to the Baptist Youth Fellowship, once it has secured denominational sanction, is indeed a worthy crown of the Union's half century of service.

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WOMEN • OVER • THE • SEAS

In the Mission Fields of the Women's American Baptist Foreign Mission Society

Ready for a New Lease on Life

Indebtedness to the Past and Obligation to the Future

By MRS. HOWARD WAYNE SMITH

WHEN one removes the last page of an old year's calendar, an entirely unknown vista stretches ahead. There is always a slight shudder at what the new year may hold. We find ourselves saying to it, "What will YOU unknown new year do to ME?" In the troubled world of today the question is more than usually frightening. Especially are we wondering what this new year will do to the cause of foreign missions.

A better thing to do is to listen as the NEW YEAR asks of US, "What will YOU do with ME?" And, pertinently, "What will the supporters of foreign missions do with ME?" In this reversal of questions the new year takes on the character of a challenging opportunity rather than that of a paralyzing threat. Thus we approach this 70th Anniversary with thanksgiving for the past and hope for the future.



Mabel Nee, Evangelist at the Shaohing Industrial Mission

The pioneers of the missionary enterprise, Paul and his companions, answered gladly the call to evangelize, then an untried enterprise in a totalitarian world much confused in thought and deeply entangled in sin. In Paul's letters we find the principles which guided and sustained them. One such is his word to the Romans: "I am



The Garo girl who addressed the Assam Centenary in English

debtor." The underlying principle here involved may help us to determine our lines of advance in this new world problem.

As during these past months we have refreshed our minds and our own individual memories of the women who initiated and carried forward the work of the Woman's American Baptist Foreign Mission Society, we have undoubtedly said within ourselves in great humility, "I am debtor." I am debtor to those of the pioneering spirit whose



Margaret Lee, Dean of Swatow Woman's Bible Training School

vision of the needs of women and children of far-away lands was compelling enough to make them do something about it. Their labor was not in vain and their works do follow them.

It was my privilege to participate in three of the great Centenary Celebrations in India, Bengal-Orissa and Assam, where we women have worked for 70 years. This experience gave me an opportunity to see some of the fruitage of the years. In these gatherings were literally multitudes whose hearts had been changed and lives transformed by Christ. They were marvelous results of the 100 years of devoted witnessing.

We are debtor to those missionaries, to their unconquerable spirit and patience and sacrificial love, for they laid for us strong and square foundations. We are debtor, also, to the missionaries of the present, facing and dealing heroically with conditions and problems unknown in the earlier days. Likewise are we debtor to the Christian women abroad whose allegiance is now meeting its acid test. One of



Christian teachers in the Assam Mission Schools meeting for their first conference in Nowgong

the most encouraging features of Christian woman's advance in all the fields is her emancipation from a position of well-nigh slavery to one of independent life and action. This has resulted in the organization of women's groups who plan great objectives, raise funds and manage their own affairs. In many instances their service is nationwide. Our indebtedness is likewise to the future—that future of golden opportunity which will open in many lands when peace again comes to earth, and in other lands which, this very day, in spite of war's handicaps, offer the greatest challenge of our life-time.

So do not ask us on our birthday, "How old are you?" If we can see in the opening of this new decade visions of great advance, if the challenging opportunity of the multitudes gathered in West China awaiting the construction of a new China calls us; if the women of Burma, waiting and longing for an opportunity at Pyinmana to supplement the agricultural and economic improvements being supplied to the young men, beckon; if the cry of Dr. Mabie reaches our ears with its intense meaning, "If only I could see another doctor

coming to take my place, I could lay down my work of 43 years among the steadily advancing women of Congo"—if a thousand



Lydia Benton Edmands

Mrs. Moses Grant Edmands, our great foreign mission leader of an earlier day, died in Pasadena, Cal., on December 18, 1940. The hosts of friends who grieve over her loss are joined by many others of more recent years to whom she has been a gracious influence and an inspiration.

Lydia Caroline Benton was born in Boston on July 4, 1858. She was baptized into the membership of the Baptist Church in Brookline, Mass., in 1871. Her life of devotion to missions has covered exactly the 70 years of the existence of the Woman's Foreign Board, and seldom if ever has that Society had a more consecrated and useful member. In 1883 she was married to Moses Grant Edmands, only son of another influential Baptist family.

Mrs. Edmands' active service in the Woman's American Baptist Foreign Mission Society began in 1893, when she became a member of its Board. Twelve years later she was elected President of the Society and served in that position until the Society was merged with the Woman's Baptist

other calls meet an overwhelming answer in our tender hearts, *we are not old*. We are but ready for a new lease on life. The 70th Anniversary Fund gives each of us an opportunity to participate actively in this challenging adventure.

Anniversary celebrations always mark the turning point of the years and the 70th Anniversary of the Woman's Society is such a point. It does not mean that we have come to the top of the hill where we can rest satisfied with past achievements. It is rather the opening of a gate into new avenues of adventure. There is one figure who stands by the gate of this 71st year, who has stood by the opening gate of all the past years. In assurance of His Presence we go forward now. For when He told us to go into all the world, He said, "Lo, I am with you always."

Missionary Society of the West in 1914. She was later Honorary President.

Soon after the union of the two Societies the Edmands family moved from Brookline, Mass., to Pasadena, Cal. After Mr. Edmands' death in 1918, Mrs. Edmands devoted herself to the work of the Woman's Baptist Mission Society of Southern California. She served as its President for eight years and was made Honorary President after her retirement in 1928. For six years she served as a member of the Executive Committee of the Northern Baptist Convention and in 1920-21 as Convention Vice-President, presiding for three days at the Convention in Des Moines, Iowa during the illness of the President.

After the death of her two daughters, Rose Edmands Holt and Violet Edmands, Mrs. Edmands, in her loneliness, gave herself lavishly to Foreign Mission work, not only in her generous giving—a lifelong service—but also in her concern for the missionaries. Her death means a great loss and challenges our younger generation to take up the task which she bore so royally during her long and radiant life.

Like Children Bereft of Parents

A message from the Baptist women of Japan to the Baptist women of the United States

By CHIYO YAMADA

THE Baptist women in Japan feel deep regret over the sudden change which has had to come. Perhaps we have been too slow in taking responsibility upon our own shoulders. We may have been too willing to accept foreign oversight and generous provision for our need. Now the time has come when we must stand on our own feet and walk by faith and not by sight. We know that no matter how our outward relations may change, your prayer for us and for our work will continue to follow through the coming years.

As we look back over the 70 years of Baptist work among women and children in Japan, we feel that words are not sufficient to express our heartfelt gratitude to all Christian friends in America. You have been most generous not only in your gifts, but also in the precious lives of missionaries sacrificed that we might find the way to eternal life. Now we feel as children suddenly bereft of loving parents. Yet we know that this is no time to mourn but to be courageous and live up to the standard that we have been taught to follow.

Under the new organization, the Women's Department will not carry any work in education or social service. Other departments carry such work. But we can carry the work of direct evangelism among women. Therefore we are united in spirit to carry on. The seed sown by your faithful representatives will not die. Without their constant care and help the growth might be slow, but we mean to take care that nothing shall kill the spirit of evangelism.

We began our lonely walk over

NOTE.—*Newspaper reports of the Japanese government's new regulations regarding missionary activity and the transfer of administration and control from foreigners to Japanese have caused widespread anxiety. Fortunately the new arrangements thus far have not interfered with the Japan Baptist Mission. Missionaries in Japan are not being evacuated. On the contrary, as advisors and colleagues of Japanese Baptist leaders they anticipate a new and unusual opportunity for service. How the Japanese Christians are adjusting themselves to this new relationship and to this acceptance of new responsibility is set forth in this message from one of Japan's outstanding Baptist women leaders.*—ED.

the new path from the first day of November. A letter has been sent to all the Women's Societies of the Baptist Churches reminding them of the great debt we owe to the



Chiyo Yamada of Japan

Christian friends in America who have taught us the way of truth and of our responsibility in passing the blessing to others. By so doing we might carry on the work started 70 years ago. We hope that we may be able to send you an encouraging report of the Woman's work in the near future.

May God's rich blessing be upon you and all your work throughout the various countries.

Sincerely yours,

CHIYO YAMADA,

Chairman of the Woman's Department of the Japan Baptist Christian Church.



Miss Rose E. Nicolet, who for several years has been the efficient manager at Hasseltine House, retired from this position in July, 1940, and is now making her home in Colorado Springs, Colo. Miss Nicolet has given a full lifetime of service to the missionary enterprise, for she first began work under the Woman's Foreign Board at Iloilo, P. I., in 1909. Miss Margaret Suman, at present in charge of Hasseltine House, also was a missionary in the Philippines for many years. This delightful home, at 40 Chase Street, Newton Centre, Mass., provides accommodations for single women missionaries and married couples at home on furlough or who are staying temporarily in the East and do not desire to set up housekeeping. The Woman's Foreign Board desires to keep "full house" at all times and welcomes a chance to serve Baptist foreign missionaries.

The Seventh Decade

This thrilling Anniversary record written by Minnie Sandberg Sears tells of the past ten years in the life of the Woman's American Baptist Foreign Mission Society. (Cost: 10¢) Order from: The Literature Bureau, 152 Madison Ave., New York, N. Y.

TIDINGS



FROM THE FIELDS

They Know How To Use the Bible

The study and the influence of the Bible at the Baptist Missionary Training School

By FLORENCE E. CARMAN

OFTEN in recent days we have been seeing the slogan, "There must be no blackout of the Bible." The Baptist Missionary Training School agrees emphatically. We believe that possessing a Bible is not enough, nor merely reading it in a superficial way. People need to study it in a reverent, expectant manner. The Bible stories came out of genuine experiences in life and find response in people of today because they have similar situations to meet.

The Baptist Missionary Training School was established 60 years ago. Experience had proved that missionaries in addition to consecration to God, and zeal for winning souls to Christ must have definite Bible and missionary training. Beginning with a six weeks' intensive course in 1881, the opportunity for training has increased

until today the school in its four-year college course offers 14 courses in Bible. These include the Biblical material from Genesis to Revelation as well as courses which meet the vital necessity of knowing how to use the Bible for the sake of

This year the Baptist Missionary Training School of Chicago is celebrating its 60th birthday. A beautiful play has been prepared with other suggestive programs which the School had hoped might be used in every church. A Book of Gifts is being prepared by Baptists everywhere who are sending in memorial gifts. The year is one of joyous celebration at the School which will culminate at Commencement in June.

others of all ages, whether they are the indifferent, the discouraged, or the ignorant.

A friend of the school and denomination, Mr. John Nuveen for 30 years has given annually on Commencement night an exquisite Bible to each student in the graduating class. This useful gift is highly significant and is deeply appreciated.

The satisfaction from teaching students in their Bible classes comes not only from their eagerness to learn, but also from the sense of oneness felt with the people of the past and the present. There is a sense of unity, a feeling of being a part of a continuous stream of God-fearing learners and worshippers reaching back to the beginning of time and down to the present. We feel a oneness with Moses, Isaiah, John and Paul. We sense a unity binding us through the love of Christ in Christian fellowship with people all around the world.

Practising what one learns is sometimes difficult, but the students find much fun and profit in it. The great city of Chicago offers



This year's freshman class at the Baptist Missionary Training School

limitless opportunities for service. There one finds Christian Centers such as Aiken Institute, Raymond Chapel, South Chicago Neighbor-

hood House, and also Katherine House and Brooks House in neighboring cities. There one finds service welcome at the Chinese Church, among Mexican and other foreign groups, and in the regular American churches.

Within the school has grown up a large Christian Center for the Negro people of the community. Twelve Christmas parties in one day with others before and afterward are witness to the number and variety of the clubs and classes in the Center. Negro activities include daily nursery school and kindergarten, clubs and classes for boys and girls, mothers' meetings, and the Cheerio Club for people over 65 years of age.

Regardless of the variety of names, ages and activities of these various groups, the purpose of each group is to bring Christ and His way of life to each member. "You have made the Bible live for me," is often said.

One club of boys became very interested in the study of Onesimus in the Letter to Philemon and made murals to illustrate the story. All

the rest of the year the spirit of the club was different. Whenever someone was suspected of taking something not his own or of doing

dishes learned, but also the Bible was searched for comforting verses, and the hymn book for encouraging songs, and anthologies for choice poems to inspire and cheer sick people. Puzzles and games were included with the verses, hymns, and poems in attractive booklets and were taken to sick people. The club members were blessed both by the information and skill gained from the work, and by the joy of the recipients.

One term, the man-sized high school boys, who know the ways of the streets and are not ignorant of the underworld, were intensely interested in finding out the ideas of people in the neighborhood about God, and in thinking over and formulating their own.

The Woman's Club has always been a sewing and a Bible-Study group. Whether they are studying The Women of the Bible, The Gospel of John, or The Problem of Suffering, their eagerness to learn and their willingness to share experiences and to pray is an inspiration to everyone and not least to the student-teacher.



A dead end alley in the Negro section of Chicago near the Training School. Its children come to the School's Christian Center. In the picture below a class of Negro boys from this area is painting a back drop curtain depicting the road to Jericho for a Christian Center pageant



something wrong, the boys would say, "Own up. Be like Onesimus."

In a girls' cooking class not only was the preparation of invalid

A tragedy to our Negro neighbors was the sudden death by airplane accident of Pastor L. K. Williams of Olivet Baptist Church,

and the disastrous fire in the church when a vast crowd had gathered for his funeral. The fire left a great congregation without a church home. At playgarden in the Training School, the next Saturday, the Bible lesson was about a Friend of Jesus. One little child interrupted, saying, "Teacher, you are a friend of Jesus, aren't you?" "Why do you think so?" she asked. The child answered, "Because you are going to let us have our Sunday school in your school."

The learning and the teaching of the Bible and how to use it go hand in hand. Faith and love for God and man grow deeper as knowledge and skill increase. In response to the Master's words, "Go ye into all the world, and preach the gospel to the whole creation," the graduates of the Baptist Missionary Training School through 60 years have gone forth.

White Cross Supplies from Olean

The accompanying picture is a photograph furnished by Mrs. C. E. Anderson, showing the White

Cross work recently completed and displayed by the Woman's Society of the First Baptist Church of Olean, N. Y., of which Rev. Shields T. Hardin is pastor and Mrs. C. E. Anderson is president of the Woman's Society. Chairman of White Cross work is Mrs. L. G. Wixson.

The display contains 2,368 articles, which include: supplies for the Spanish-Speaking Center in New York City, consisting of 30 bed sheets, 45 crib sheets, 14 quilts, 5 blankets, 20 girls' dresses, 20 slips, 20 boys' waists, 20 shirts, 20 suits, and 20 layettes, for Christmas, 95 games, 70 neckties, 75 dolls, 80 toys and 25 each of aprons, books, handkerchiefs, toothbrushes, paste and combs. To Dr. Ma Ah Ma and Dr. Martha Gifford at Ellen Mitchell Memorial Hospital, Burma, were sent 40 bed sheets, 30 pillow slips, 5 yards of rubber sheeting, 500 V pads, 250 gauze wipes, 30 bath towels, 35 washcloths, 1,134 packages of 25 each (28,350) of 4" wipes and 48 bars of Ivory soap. A small package of surgical supplies was also sent to Dr. Ah Pon at Taunggy, Burma.

The Pastor Was Jailed For an Act of Mercy

Two boys rushed excitedly up the walk at Colegio Bautista, Santa Ana, El Salvador. They reported to Miss Ruth Carr, principal of the school, that the pastor of the Baptist Church had been taken to jail; the police took him through the streets with thumbs tied. His wife was taken also and the children were alone. Could Miss Carr help? She sent for the children, for they must be hungry and frightened. Then she telephoned the police. Yes, the minister and his wife were in the jail. The missionary rushed down to interview the chief of police. When permitted to talk with the pastor, she discovered that sometime ago he and his wife had given refuge to a young girl. This brought complications with the mother, who ordered their arrest. They were released after making certain declarations, but the humiliation did not soon pass for the little wife who had been kept those hours in the women's jail, where the scenes had left their awful impressions on her sensitive soul.



A miscellaneous assortment of White Cross supplies from the First Baptist Church at Olean, New York

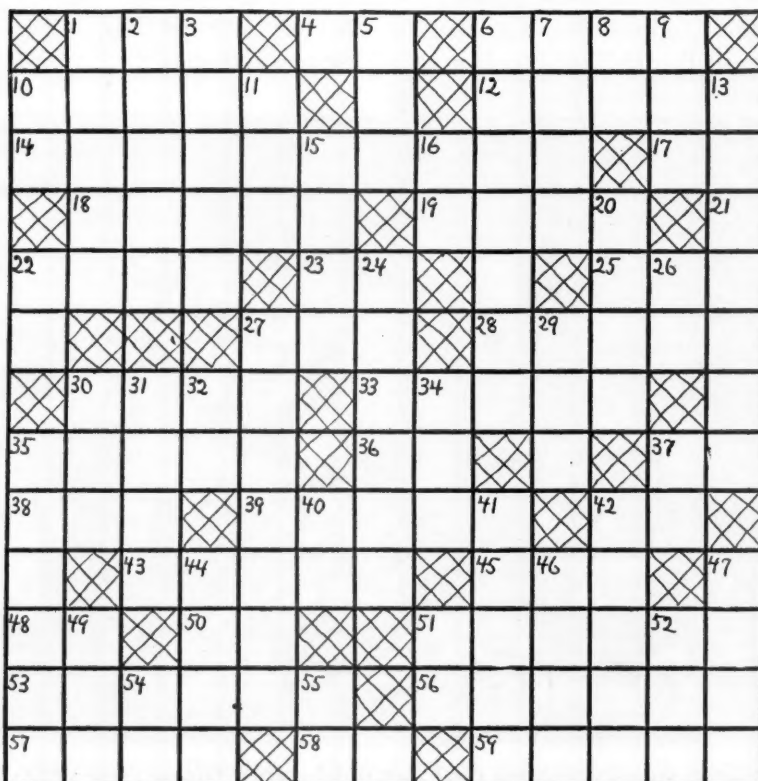
MISSIONS CROSS WORD PUZZLE PAGE

No. 47—The Temple's Greater

Glory

ACROSS

1. "bring wood . . . build the house."
4. "I will take pleasure . . . it."
6. "from . . . day will I bless you."
10. An assembly.
12. The chief Teutonic gods.
14. The temporary house of worship that was replaced by the temple.
17. North America.
18. "thy house, and the . . . where thine honour dwelleth."
19. "I . . . fill this house with glory."
21. "and . . . will be glorified."
22. "should . . . to come short of it."
23. "O Lord, rebuke me not in thine anger" begins this Psalm.
25. "of thine . . . have we given thee."
27. Old Testament books.
28. "the mountain of God, even to . . ."
30. "as he shall be able to . . ."
33. "and . . . be to thine house."
35. Abraham "sojourned in . . ."
36. "dwell . . . your cieled houses."
37. Compass point.
38. One of Solomon's men: aim. (anag.).
39. "and blossom as the . . ." (pl.).
42. Handwriting.
43. "I am with you, . . . the Lord."
45. "I will shake . . . heavens."
48. Exclamation used to frighten.
50. Earth as a goddess (Gr. Myth.).
51. "Set on the great pot, and . . . pottage."
53. City of Spain.
56. "run down as waters, and righteousness as a mighty . . ."
57. "came the word of the . . ."
58. "every work . . . their hands."



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NO. 30



Last Month's Puzzle

59. "Thus speaketh the Lord of . . ."

Our Text from Haggai is 1, 4, 6, 18, 19, 21, 30, 33, 43, 45, 57, 58, and 59 combined.

DOWN

1. Love feast of the early Christians.
2. "planted thee a . . . vine."
3. "let him tell a . . ."
5. National Recovery Act.
6. "and said unto her, . . . cumi."
7. "And thou shalt bruise his . . ."
8. "Who . . . left among you."
9. "I will be sorry for my . . ."
10. "bless the Lord . . . all times."
11. 13 down is one.
13. God's "token of a covenant" given after the flood.
15. Russian river.
16. Canada West.
20. Learning.
22. ". . . my spirit remaineth."
24. Mischievous.
26. ". . . will serve the Lord."
27. Crowded.
29. Wood sorrel.
30. Precious stone.
31. Plant.
32. Richmond is its capital.
34. Compass point.
35. Frisk.
37. Canadian province.
40. Haggai is in this part of the Bible.
41. Chest, a combining form.

42. Measures.
 44. "grayheaded and very . . . men."
 46. In the battle with the Philis-
 47. "the . . . of his garment" (pl.).
 49. Egg, a combining form.
 51. Sunday school.
 52. Head covering.
 54. A Benjamite; reversed, a state.
 55. Hawaiian bird.

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

World Fellowship Week

The story of Norwood Fellowship Week should enable churches everywhere to see how the inspirational period of a school of missions may be built around personalities available within the community.

World Fellowship Week was observed in the Norwood Baptist Church, Norwood, Ohio, December 1st through 6th. The Rev. L. J. Powell is the pastor. The dean of the school was Mrs. L. Clifford Brunk, Cincinnati, Ohio, chairman of the Missionary Education Committee, and State Secretary of Missionary Education. Enrolment was 140 with total attendance of 600 for the six days.

Monday through Thursday the evenings were divided into two periods of 50 minutes each for class and assembly groups.

Unusually fortunate was the adult class in securing for its teacher, Rev. George H. Waters, who spent over 37 years in China and was teacher in the Ashmore Theological Seminary, Swatow. His understanding and knowledge of the Chinese made the study of China fascinating.

The Young People's Class, taught by Mrs. Norman Clark, was the largest the church has had. The subject was "Migrants."

Miss Evelyn Lewis, recent graduate of Baptist Missionary Training School, Chicago, was the teacher of the Intermediate group,

which also studied the migrant problem. So interested were these boys and girls in the subject that a week-day session, meeting at a designated time once each week, was proposed and begun.

"Migrants" was likewise the subject studied by the Junior group, taught by Mrs. A. E. Noll.

Assembly speakers were exceptional. The first was Mrs. Chen, who returned to China, after graduating from college in this country. A few weeks ago she arrived in the United States once more, while her husband remained in China.

On Tuesday evening, Miss Ann Tracey of the Travelers' Aid, Cincinnati, brought many enlightening facts and answered many questions concerning transients.

On Wednesday, Mr. Waters presented stereopticon slides of pictures which he made in China. All considered the pictures and lecture among the finest ever given on China.

On Thursday, a Japanese, Mrs. Tamura, captivated her audience by her grace of manner. She sang hymns in her native tongue and a folk-song of Japan. Her message on marriage, culture, dress and so on was delightful.

On the last evening, 85 attended the World Fellowship dinner. Representatives of each study class explained some of the projects in which they had been interested during the week. A story based on experiences in China was related

by Mr. Waters. The speaker of the evening was Rev. Emil Kontz, pastor of the Lincoln Park Baptist Church, Cincinnati. His inspiring message was on "World Fellowship."

Themes for 1941-42

Once again Baptists have participated with others in the preparation of books produced by the Missionary Education Movement for use in churches and study groups of all kinds. Beginning in May, the program will be organized around the home study on CHRISTIANITY AND DEMOCRACY IN AMERICA and the foreign study on CHRISTIANS AND WORLD ORDER. There will be books for adults and books graded for different age levels of youth and children. There will be Baptist study guides for some of the courses. Some special denominational missionary material is being prepared to enhance and augment the study books.

A special effort is being made to bring out the books earlier this year. Some of them will be ready for spring meetings of various kinds and most of them should be available at the Northern Baptist Convention.

May Luncheon

The National Committee of Church Women is sponsoring interdenominational luncheons in every community on Thursday, May 1,

1941. The theme is **THY KINGDOM COME—through the work united hearts can do.** This committee, representing the Home Missions Council of North America, the Committee on Women's Work in the Foreign Missions Conference, and the National Council of Church Women, will stress the local, national, and international aspects of the *work united hearts can do.* A booklet containing program helps (10 cents) may be obtained from the National Committee of Church Women, 297 Fourth Avenue, New York City.

Three Score Years and Ten

On April 3rd at three o'clock in the afternoon Baptists will celebrate the 70th birthday of the Woman's American Baptist For-

eign Mission Society. Special plans have been made for Baptists across the country and around the world to participate in the celebration. One of the projects in honor of the anniversary was the publication of a biography of Helen Barrett



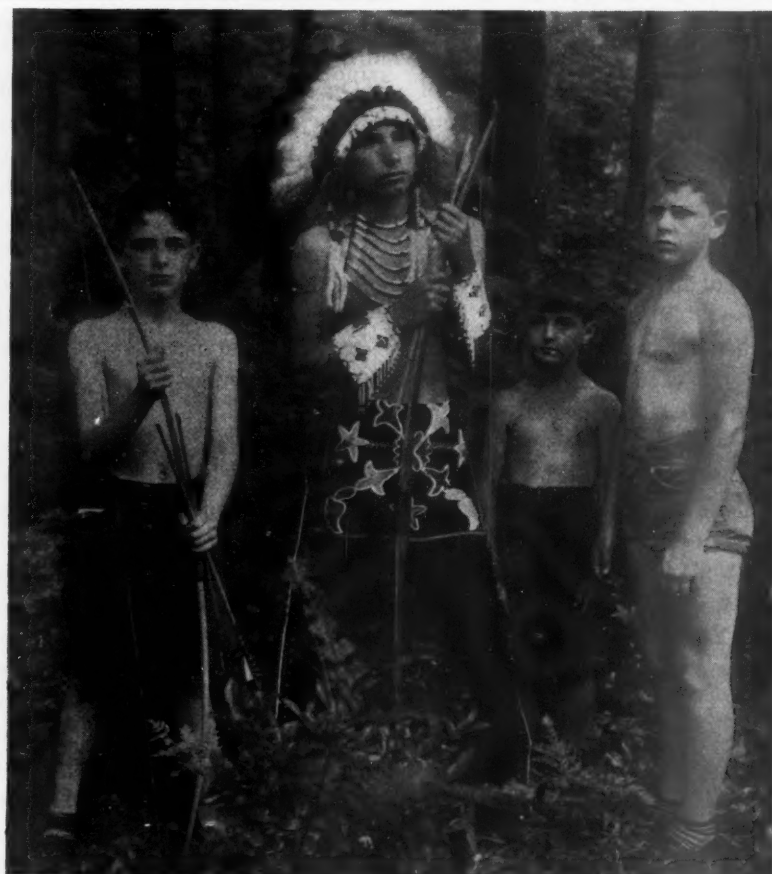
Montgomery (Revell, 1940). This book is on our missionary reading program. If copies are purchased through the Woman's American Baptist Foreign Mission Society, the anniversary fund will receive special benefit.

ROYAL AMBASSADORS

Indian Leaders for Camps

In 1940 a number of camps in this country were stimulated by the presence of American Indian leaders, well qualified to participate in many phases of the camp program and specially trained to lead a course on the Indian's contribution to American life. Bacone College which will celebrate its 60th anniversary at commencement in 1941 has specialized in preparing students for service in camps. Those who are unable to obtain students from that area may find leaders trained under the guidance of the Rev. David Owl, missionary of the American Baptist Home Mission Society on the Tonawanda reservation in New York State. Perhaps your camp can arrange for a Christian Indian leader in 1941.

RIGHT: John Baldridge, Cherokee Indian from Bacone College, Oklahoma, and his archery class at the Ocean Park Camp



Robert Moffat

A Program from "Hero Craft"

Any device will serve to show people the love of God for them if you have the love of God in your heart.

Unit One—STUDY: The Life of Robert Moffat

You can be a gardener in bonnie Scotland or on the Cheshire hills, and when you get to Africa and find a chance to irrigate the barren fields near the headwaters of a new river, you will make the "desert blossom as the rose." But that will be little compared to the flowers of friendship and cooperation and service that are made to grow where suspicion and thievery and marauding grew before. And you can have that sort of flowering only when life is watered from a living fountain and the Father is the husbandman.

Tucked away in the pages that tell the life story of Robert Moffat,

"Gardener of God," are the stories of Afrikaner, the dreaded Hottentot Chief; the coming of Mary Smith from England to marry Moffat at Cape Town; the terrible struggle with the Mantatee; exploration in the land of the Matabele; the coming of David Livingstone; and last—but far from least—the translation of the Bible into the Sechuana tongue.

Unit Two—CRAFT: Gardening

(1) Invite a horticulturist or gardener to discuss gardening, and to assist boys to plan a service project. (2) Visit a nursery and arrange for a discussion and activity—"Cooperating with God in Gardening."

Unit Three—SERVICE

(1) Obtain consent of pastor and trustees to construct a flower bed on church property and to care for it. (2) Arrange to assist in the care of flower beds in neighborhood

park, or playground over a period of months.

Unit Four—FELLOWSHIP

(1) Suggested Guests: Florists and horticulturists in the community; gardeners on local estates; some persons in the church who make an avocation of gardening. (2) Sing such hymns as "Thy Word is like a Garden," "For the Beauty of the Earth," "God Who Touchest Earth with Beauty." (3) Have a talk on "Flowers of the Bible," or "Cedars and Lilies of the Field." (4) In the devotional service include passages of Scripture to use with talk-topics.

One of twelve programs from *Hero Craft* (10¢), by Theodore L. Conklin, based on MISSIONARY HEROES COURSE II. Obtain from Department of Missionary Education. Ambassadors and Scouts might use this program for an early spring activity.

Andrew MacLeish 25 years ago, into a living body named the World Wide Guild, and having observed intimately its growth and development into the strength of adulthood, the 25th anniversary naturally catches my interest. Vivid memories return. These have to do with the growing pains of adolescence and the constant care provided for the growing child by the older women who had brought it into being.

Prominent among these older women were Mrs. MacLeish herself, Mrs. Montgomery, Mrs. Peabody, Mrs. Goodman and many others. Their anxieties were eased and the child's education and training wisely provided for when Alma Noble became its counselor. Under her leadership the maiden made her denominational debut. This was signalized by the adoption of the Guild by the Woman's Home Mission Society.

It was a pleasure in my visits to our Foreign Mission Fields to find a hearty welcome to many Guild meetings. I remember in Swatow, South China, an enthusiastic Guild, and I think of those girls today (that was eight years ago) as bearing the burden and loyally witnessing in the church in this disturbed day of China's challenging crisis. I also recall the initiation service of a group of 16 Guild girls in the Philippines; they were the bright shining star in the rather dull sky of that station, and as they, in their white dresses, holding their lighted candles, walked up the aisle of that primitive church with its sides open to the street and the usual contingent of dogs and pigs in attendance, I sent up a very special prayer that their light might never be dimmed.

During the years at least 100 World Wide Guild girls became missionaries on home and foreign fields. It is heartening to one of

WORLD WIDE GUILD

Dear Girls of the Guild:

This month we are commemorating the Woman's Foreign Mission Society and the Woman's Home Mission Society which started us on our way 25 years ago. We shall be thinking about them with a special gratitude on March 30th. If you are planning to work out a program on the work of these parent organizations write to the Guild office for a free packet of materials that will be helpful.

Remember that *March 30th* is also one of the *four days* on which the Guild carries the whole world missionary program of Northern Baptists through our Love Gift. It is our last special "pay-in" day, though your gifts may be paid in till April 15th and still be recorded on this year. Has your

chapter gone the "second mile" in its giving that our goal of \$30,000 may be achieved to crown the Silver Star Year? Let's star March 30th with love gifts.

The messages to Guild girls this month are fittingly from the presidents of the two Woman's Societies. These friends of the Guild symbolize the loving friendship of the host of women in the denomination who give to Guild their encouragement and inspiration.

Very sincerely yours,

Elis P. Kappan

152 Madison Avenue, New York, N. Y.

Dear Guild Girls:

Having witnessed the incarnation of an idea, conceived by Mrs.

your Guild Mothers, the Woman's Foreign Society, as she approaches her 70th birthday to realize the strength of the daughter organization. While many of its early members have passed on to other fields of service, there are now within its ranks many groups of happy, loyal girls determined to "Follow the Gleam." Our congratulations go to all of these wherever they are—in rural and urban churches or on the mission fields. Affectionately yours,

Mrs. Howard Wayne Smith,
President of the Woman's American Baptist Foreign Mission Society.

Dear Guild Girls:

Years ago when I participated in the organization of the then new Guilds, I did not dream that the privilege would be mine of greeting you in the 25th Guild year as president of one of the parent societies.

In the record of these years you have a wonderful heritage made possible by the women of vision and courage who started Guild girls on their course. "Working for God for the whole world's good."

From your ranks have gone out young women as missionaries both at home and abroad. These you have helped to support and encourage with your gifts, your prayers, your words and your letters.

In our home mission fields we have a host of consecrated women stationed from the Children's Homes in Alaska to the schools in Central America, and in between in Christian Centers in our metropolitan cities, on Indian reservations, in Negro schools and in the islands of Cuba and Puerto Rico.

Here is a sample in a letter just received from one of our missionaries. Referring to the distress which would follow for the Society



*Mrs. Howard Wayne Smith and
Mrs. Orrin R. Judd*

if the receipts of this year are no greater than those of the last, she says: "If there are 200 employees of the Woman's American Baptist Home Mission Society and each should send \$15 a month for five months, beginning with December, the shortage would be taken care of, would it not? Accordingly I am sending \$15 for December to the treasurer and hope to be able to continue through April especially as I realize the truth of our Lord's saying: 'Where your treasure is there will your heart be also.' I love the work and am glad to have that love growing as the years increase."

Such devoted service your gifts help make possible. May your love also keep growing as the years increase.

Hopefully,

Mrs. Orrin R. Judd,

President of the Woman's American Baptist Home Mission Society.

National Youth Organization

Some time ago these pages recorded plans formulated by the Northern Baptist Convention at Milwaukee in 1938 for the possible formation of a new national youth organization, which would be representative of all youth and all types of youth work. What has happened since is a natural question.

You may remember that a year ago, on the Denison University campus, 137 picked young people,

from the various state areas developed a plan for a national organization for Baptist youth.

A few days later this plan was presented to the Council on Christian Education, which made possible the Denison Conference. The Council committed to a Continuation Committee of the Denison Conference the task of securing and compiling reactions to the Report from groups of youth in the various state areas.

For the past several months young people have been giving study to the Report and expressing their desires and judgment concerning it in youth conventions, conferences, and House Parties.

During the Christmas holidays this Continuation Committee met and made certain recommendations concerning additions or changes in the Report. These with the original Report and a digest of state reactions were presented to the Council on Christian Education in its meeting in January. It was considered very thoughtfully and with evident sympathy. Certain aspects of such an important matter called for more detailed study and conference than the two day meeting provided and therefore special committees were appointed to consider them and report to the Council in March.

It is anticipated that at the March meeting the Council will formulate its recommendations concerning the National Youth Organization and present them for discussion and action at the Northern Baptist Convention in Wichita in May. The Convention action will determine the next steps and how they will be taken.

The Guild has shared in this whole process and hopes to contribute something of its spirit and vision and life to whatever program of work for youth the future may determine.



For Your China Program *

FIRECRACKERS

Firecrackers, formerly indispensable to nearly any occasion in China, are not so popular now. Their popping is too gun-like! However, because the Chinese like them so much they are even yet likely to amuse themselves with them in moments of greater safety. On your Chinese occasions you may use firecrackers in various ways—real ones or imitations. Into the latter may be rolled riddles, jingles, stunts, facts, for the contribution of each person to your program. You may use large ones as refreshment containers, rolling into them long bags of such things as salted peanuts, hard candies, little cookies, raisins.

A STORY

A young Chinese lad in the Philippines had been saving pennies for weeks and months in order to buy a bicycle. At last he had nearly enough. Then came news of the war in China. Millions destitute and hungry. Thousands dying. Men and women, girls and boys like himself. There in his bank were precious dollars that would buy loaves and loaves of bread for starving people. Dollars that would save lives! Could he spend them for a bicycle? A bicycle when others didn't even have bread? No, he couldn't. So off he

went to a bakery. His money would buy hundreds of loaves! The baker thought it strange; but the boy was emphatic, and there was the money!

"Deliver it to the Chinese Women's Relief Organization," he said, "and let me go along." So off they went to the relief headquarters.

The women there exchanged glances. What to do with so many loaves of perishable bread! But this lad must not sense their puzzlement. So they sent him away with assurances. Then they put their heads together. Why, of course! They'd auction it off. People would surely buy when they heard the story. They'd call it Patriotic Bread, and they'd sell it in little pieces! It was a good idea for it netted 115 times the original amount of money!

Two years later a speaker told this story to an American audience, and one of the listeners said, "I want that boy to have a bicycle, and here is the money!" So the boy has a bicycle, but he rents it at 50 cents an hour, and sends the money to China for relief!

In Northwest China 50 war orphans are making clothes for themselves and others, and are learning trades in a cooperative orphanage because of a boy who was willing to sacrifice his bicycle

An Invitation

These Chinese characters spell the name for a very informal occasion in China at which tea is served and there is considerable talking—CHAHWA HWEI—"Tea-Talk Meeting!"

茶話會

so that those who were hungry might have bread.

PROVERBS

The use of force in subduing men can not subdue their hearts.

Of all important things the first is not to cheat conscience.

Man without divine assistance can not move an inch of distance.

Scholars are their country's treasure, and the richest ornaments of the feast.

When kinsmen and neighbors continue sincere then kinsmen and neighbors have nothing to fear.

Better do a kindness near home than go far to burn incense.

When men come face to face their differences vanish.

Unskilled fools quarrel with their tools.

Putting on clothes, remember the weaver's work; Eating daily food remember the farmer's toil.

The emperor is the father of his people, not a master to be served by slaves.

Falling hurts least those who fly low.

Think twice, and say nothing.

Injure others, injure yourself.

** Credit is given the Missionary Education Department of the United Christian Missionary Society for this material contained in a special China pamphlet which may be ordered from the Guild office at 10¢ a copy. It contains sketches, songs, poems, riddles, etc.*

Children's World Crusade

Dear Boys and Girls:

I've been wondering how many of you like to dream dreams. By dreams I don't mean scary nightmares where we can't make our feet run when we're chased. I mean the kind of dreams you have when lying on your back you look up into the sky and find pictures in the clouds.

I like to dream, too. One sunny Sunday morning I sat in church enjoying the beauty of the stained glass windows. These windows are old friends of mine; they smile at me each Sunday morning. Yet this Sunday the windows seemed to dazzle me with their beauty as if this were the first time I had seen them. The reds and blues and yellows and greens of one window blended together to fashion the picture of David playing before King Saul. Usually I am interested in the story this window tells—of David playing sweetly upon his harp to bring peace to the unhappy king. But this time I began to dream about the tiny bits of colored glass that make the picture. By itself each piece is a pretty trinket, like a pebble you bring home from the seashore, but of no great worth. Yet, when these same pieces are placed in a design by a master craftsman, they make a picture so beautiful that people travel miles to see it and so valuable that a king could scarcely buy it.

A master craftsman spent many hours planning the window, cutting the tiny pieces into the right shape and fitting them together. The tiniest, delicate pieces must be handled most carefully for they are especially important. A long slender hair of glass may form a string on David's harp. A tiny bead may be

a bright eye for the boy, David. As he plans his window-picture, the craftsman chooses many colors: ruby red, the blue of the ocean on a summer's day, the yellow of a humming-bird, the green of spring-time. As he brings the colors together in the picture the red becomes more beautiful when it is placed next to the blue. The green adds to the loveliness of the yellow. Each color is important in the picture; if one were left out the window would lose some of its beauty.

The true beauty of a stained glass window does not appear until it is hung in a building where the light can shine through. You remember how dull and colorless church windows are at night. Although the design and the color and the glass are all there just as they were in the morning, the windows are drab. Only when the sun streams through the glass and lights up the colors do we see the beauty of the picture. The window catches some of the sparkle of the sun and holds it there so that the picture seems almost to come alive. Without the sunlight the life and beauty of the windows would be lost to our eyes.

Long ago another Master Craftsman designed a picture which became our world. Like the maker of the stained glass window the Maker of the World used many colors: the blue of sea and sky, the green of grass and trees, the yellow of stars and buttercups, the red of tulips and the cardinal bird. Just as the blue glass in the windows made the red more beautiful so in the world the yellow buttercups made the green grass more lovely.

When God made people he also dipped his brush into many colors:

the red of the Indian, the rich chocolate of Negroes, the pale yellow of Japanese, the pink and white of Englishmen, the even tan of Mexicans. Besides beautiful colors, the Maker of the World gave His people great treasures: rubber to the Africans, corn to the Americans, silk to the Japanese, spices to the Indians. And more than that the Maker of the World gave to each of His people some special gifts. To Negroes He gave the gift of song; to Germans the gift of writing great music; to Englishmen the gift of building great ships. A song written by the German composer Schumann is an interesting page of notes but when Marian Anderson, the Negress, sings the song it becomes glorious music. Schumann needs Marion Anderson to sing his songs and Marian Anderson needs Schumann's songs to sing. So the Negro gifts are made lovelier by the German gifts, just as the reds in the window are made lovelier by the blues. Each country must share its treasures and gifts with other countries to form a happy world, just as the different colored pieces of glass must be blended together to form a beautiful window.

Just as the sun must shine through the stained glass windows to reveal their beauty, so people and nations must let the light of God's love shine through their lives if they would live happily together. We may be great teachers, doctors, singers or inventors, but unless we look to God to help us use these talents to make others happy we are like stained glass windows in the dark—having beauty which no one can enjoy.

As I dreamed about stained glass windows, I thought about the boys and girls in the world. They are like the pieces of glass in the window. Some of them are very small, but I remembered the important bead that made David's

eye. They are many colored, and I remembered how the reds in the window made the blues more beautiful. I dreamed that the boys and girls of the world joined together to form a picture—the picture of a friendly world. They let God's light shine through their lives so that He helped them to remember to share their treasures and their gifts. In my dream the older people looked at the picture the boys and girls had made. They saw it was beautiful, so leaving their fighting they too joined hands and became part of the friendly picture which the boys and girls of the world had made.

Crusaders, I wanted to share my dream with you because you are boys and girls. You can help make my dream come true.

Your friend,

Emily F. Bergen

152 Madison Ave., New York, N. Y.

More of Miss Melton's Letter

(Continued from February)

Shall we go today to visit one of our Baptist schools that used to be in Huchow, but now has moved to Shanghai? After the Japanese soldiers came to Huchow we could not have our school there, so the next year we opened it in Shanghai. Of course, the small children could not come to the school in Shanghai, which is about 150 miles from Huchow, but some of the young women in the high school came here to finish their courses. This school is called the Memorial Mothercraft School, because the main purpose of the school is to teach mothers how to care for their children. In this school we have classes from kindergarten through the sixth grade. There is also a nursery school for the little tots. Arriving at this school, we find more than 200 children playing. Most of these children come

from well-to-do homes, where their parents have enough money to send their children to school. Many of these will probably go to college.

Because Shanghai is so crowded, there is not a very large playground for these school children, but they make the best of what they have. They play games of ball, which are perhaps the favorite games of modern Chinese school boys. They skip rope and play marbles just as you do. There is one sport that they are very fond of and are very skillful in; I fear you could not join



Miss Orma Melton with her collection of dolls

them in this game, until you had practiced for a long time. It is an old Chinese sport called shuttlecock. A shuttlecock is made with three feathers stuck in a hard substance. The child stands on his left foot and hits this with the inside of his right foot, the object being to see how many times he can kick it into the air without its falling to the ground. You hear them counting as I have heard some of you counting the times you are able to skip a rope without missing.

When the school bell rings, the children march into the schoolroom; before they sit they bow to their teacher. It is the custom in Chinese schools for the children to

bow when the teacher comes into the room, also when she leaves. They always stand when they recite also. All of the teachers are Chinese. As you visit in the grades you will not be able to understand them except in their English classes. They study English for their foreign language just as you study French for yours, only they begin earlier than you; here in Shanghai the children begin the study of English in the third grade. All of the other lessons are in Chinese. I can tell you though that they study arithmetic, history, geography, hygiene, art, music, just as you do. They study Chinese as you study English. As you visit this school, you would say there is not much difference between this school and yours in America. The educators of China have learned much from the schools in Western countries and are copying the good things for their own schools. The missionaries were the first who taught the Chinese the value of modern education. That began almost 100 years ago.

We shall want to go back to this school on Sunday morning to visit these same children in Sunday school. Not all of them come, of course. Most of the parents are not Christian, therefore, they do not encourage the children to go to Sunday school, but let the children themselves decide whether they want to go. We usually have about 100 children each Sunday. They study lessons in Chinese much like your Sunday school lessons in English. Usually the teachers who teach them through the week teach them on Sunday too, for these teachers are almost all Christians. A part of the offering is used to help poor children. There are some refugee children not far from here. The school children save their money until they have enough to buy each child in the refugee camp an orange or a banana. At special times such

as Christmas or Easter they are given other gifts such as old clothes, and sometimes the pupils use their money to buy new clothes that are especially needed, such as stockings or caps for the refugee children.

So you see these Chinese children are very much like you American children, going to school through the week, playing many of the same games that you play, studying almost the same subjects as you, going to school on Sunday morning, studying the same Bible lessons as you, saving their money to help those who are in need, just as you do. I am sure that you will become close friends with these children as you come to know them.

Your friend,
ORMA MELTON.

Are You Planning a Rally?

Children's Friendlies! There's magic even in the name, and if you could just see the ice melt away and barriers disappear, you'd be sure that there is magic in the idea also. Children from various churches affiliated with the Baptist City Society of New York come together for an afternoon of fun, fellowship, and worship. Through a very carefully planned program, various groups make their specific contribution to the enrichment of all.

Last March a large number of children of primary age traveled with their leaders to the Czechoslovak Baptist Church. They were met just inside the door by a committee of children of that church, and by the missionary. Because the room was too small for active games, they sat at tables to play games and to decorate plates, napkins, and cups for the refreshments to come later.

When this work together was completed, the group marched upstairs to the church auditorium where they were led in worship by

a committee of primary children. This committee brought to the group a worship service that grew out of their own thinking and study in their local church, and which they had carefully planned to share with the other boys and girls. The program was mimeographed, and in the hands of all the children and leaders, so that everyone was able to join in the hymns and in the litany. At the close of the worship service the children marched down-



Little Chinese refugees

stairs for a roll-call. A child from each group stood and reported the number of children and leaders from his church. The whole assembly was then led in singing fun songs, most of them with motions. It wasn't long before the room was resounding with the singing and the laughter of about 100 children and leaders. Was it possible that they had all felt strange and shy when they first entered the door? After simple refreshments of cocoa and cookies, wraps were donned and happy good-byes said.

In January, 1939, many Junior age boys and girls found themselves and their leaders entering the very attractive building of the Chinese Christian Center in New York's Chinatown. When most everyone had gathered, they were welcomed to the Center by Miss Lee, who is in charge of the work there. She told them the story of the church and how it came to be built. She gave interesting accounts of how all the Chinese people had helped to make their church a place of real beauty and dignity. The Juniors were thrilled, and responded by showing great care and appreciation for the building and the equipment.

At the close of Miss Lee's talk, there was a roll-call of churches, followed by more singing and games. Then everyone started on a trip through the Chinese streets. Of course, this was full of interest and excitement—a real treat for all.

Upon their return to the building they entered the church quietly and reverently to be led in worship by a committee of children. A world friendship story was told by one of the leaders.

As the children left, each one was given a refreshment gift which Miss Lee had prepared. The boys and girls were thrilled to find Chinese candy, almond cakes, and lichee nuts tied up in the napkins they carried home.

For four years now committees of leaders have been gathering together to plan these Children's Friendlies. Each plan includes some provision for games, program, refreshments, worship, all built up around a chosen theme. The time of the year, or a holiday, or a special interest of the children help to decide what the theme will be. When a skeleton plan has been worked out, each leader volunteers to be responsible for some one element. She then goes back to her

local church to help her boys and girls work on that responsibility.

During the process of experimenting, this group of leaders has found out which things seem to work best. For each Friendly they plan some kind of construction game, so that the children may make something to take home. There are always fun songs, for they do more than anything else to socialize the group. Active games are planned if space permits. Worship services are now planned and conducted by one group instead of having various parts taken by children from different churches.

Mimeographed programs are made so that each person will be able to follow the schedule of activities, and will have the words of the fun songs, and the hymns and prayers used in worship. These programs make excellent souvenirs.

It is hoped that many leaders of Crusaders and Heralds will find within this report of what one group is doing ideas and inspiration which will make our rallies "Children's Friendlies" in the true sense, even though they may be called by some other name. *Mrs. Edward A. Young*, Crusade Secretary for Eastern New York.

Key Word: LOVE—centering in Christ the Symbol of Love.

Key Verses: John 3:16; I. Corinthians 13; John 5:12; Mark 12:30-31; I. John 4.

Hymns: "Love Divine, All Love Excelling" and "O Love that Will Not Let Me Go."

A symbolic device is presented for those who wish to use it—not a symbol of the spirit of Love, but a device to make more vivid some of the things to which Love leads. Love is a KEY which opens doors to Christian attitudes and service. You are invited to apply the KEY of LOVE to the problems and crises of the day.

Programs

MAY—Love's Cornerstone—Prayer and Devotion.

JUNE—Love in a Crisis—Service.

JULY—Love Leads to Wider Knowledge—Christian Literature.

AUGUST—Understanding Adults Loving Enthusiastic Youth—Baptist Youth.

SEPTEMBER—Love and Evangel—Evangelism.

OCTOBER—Love the Common Denominator—Christianity and Democracy in Action.

NOVEMBER—Universal Love—Christians and the World Order.

DECEMBER—Fruits of Love—Stewardship (*Gift Box Opening*).

JANUARY—Love—Motivated People at Work in the Community—Christian Citizenship.

FEBRUARY—Love Transforming the State—Denominational Achievement.

MARCH—Love Takes Home on the Field—Native Leadership.

APRIL—Love's Vision of the World—World Brotherhood.

Our leaflets are increasingly attractive; their preparation is given careful thought. We know their publicity and distribution, which depend upon our loyal women, will be made equally attractive and be given as serious thought.

. THE CONFERENCE TABLE .

The Use of Literature

IT SEEMS very timely to say a word about the use of the excellent leaflets which our Committee and the Home and Foreign Societies provide for our use in developing and strengthening our work. We are eager to have every bit of printed material wisely and widely used.

Several practical suggestions of special value to Associational and State leaders follow:

Arrange the new leaflets on posters to be displayed prominently at Associational and State meetings, and at House Parties. Have an adequate supply of each leaflet on hand. Include "A Manual," "Objective" Charts, Gift Boxes, together with the current leaflets on our work.

It is the custom at certain of our Women's House Parties to have a packet of the free leaflets tied attractively to hand to each woman as she registers. This is an ideal way to distribute the "tools" which are available for us.

Much time, thought and effort are put into the preparation of

printed matter for our use. It is a very valuable means of information on our work. It is the woman's task to see to it that at every denominational meeting this literature is given the publicity it deserves.

At the local missionary meeting place a "browsing" table where literature is attractively spread. This could be supplementary to the theme of the day. The person in charge of this would informally serve as a hostess of advance information as she directed the attention of women to the material as they entered.

The "Dollar a Year" Literature packet is of vital value to every Baptist woman! It brings you new material right to your door. Why not subscribe for it now? One Dollar sent to Baptist Literature Bureau, 152 Madison Avenue, New York, N. Y., marked for "Dollar a Year" subscription, will be sufficient.

We realize also how eager you are to know about the program for the coming year. It will be off the press in March. The following synopsis presents the idea:

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

"Hands"

At this season; local chairmen are taking stock of 1940-1941 with a view to featuring the annual meeting, and many are asking: *How can we make the reports vivid and challenging?* Each year sees a growing number of societies abandoning the old plan of merely reading a series of reports in favor of some form of dramatization. Indeed in many the annual meeting program is considered one of the highlights of the year, as witness this letter from Mrs. T. Fackre, of Hanson Place Baptist Church, Brooklyn, N. Y.:

The annual meeting was preceded by the usual monthly supper. For the supper, each circle decorated its own table to represent one of our mission fields—Japan, China, the Philippines, Home Missions (America), India, American Indian, Alaska, Africa and Emmanuel House, Brooklyn. This idea brought out a full representation of each circle, and many men and friends who might not have come otherwise. From an attendance of 25 or 30 at our annual meeting five years ago, we have increased to 110 present this year, by having a dramatized program and giving the circles the responsibility of the decoration of the tables.

The program was in three episodes, as follows:

EPISODE I—*Giving Hands*: A dramatization by Miss Grace Dusenberry, picturing the giving of the women of the church through various channels. Piano Solo: "Le Reve Angelique."

EPISODE II—*Serving Hands*: Presentation of the annual reports, each introduced by a quotation about "hands." Hymn (by the choir): "Take My Hands."

EPISODE III—*Praying Hands*: Devotional service. Anthem (by the

choir): "Hold Thou My Hand, Dear Lord."

BENEDICTION: "The beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us."—*Psalm 90:17*.

The key verse was "Whatsoever thy hand findeth to do, do it with thy will." (*Eccl. 9:10*.) The platform setting featured a copy of the famous painting, *Praying Hands*, by Albrecht Durer, and a small print of the same picture adorned the individual programs. The devotional service in **EPISODE III** was based on an interpretation of the picture, and during the service all lights were turned out except a spotlight on the painting.

A copy of the dramatization and many of the quotations will be found in the current issue of *Program Pointers*. If you would like a copy, send a stamped, self-ad-

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HERE'S a typical letter from a student in Buffalo, N. Y., Albert Frainier, who writes: "I have already played a solo for one of our Church Functions. Everyone spoke well of it. I hope to play Gounod's Ave Maria for Christmas. I owe a great deal to you." See how easily you, too—just as thousands of church goers—can learn to play the piano, organ, violin or other musical instrument—in spare time at home. You learn to play quickly because you learn to play by **playing**—sacred, classical or popular music. Over 700,000 students—young and old—have enrolled for the famous U. S. School method of instruction. It's never too late to start your career in music. Send for full particulars.

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dressed envelope (a large one, please) to the Conductor in care of MISSIONS.

A Family Gathering

A less elaborate plan was followed at the 1939 meeting of the Oregon State Convention and reported by Mrs. C. A. Pond, Secretary of Literature. She wrote:

As far as the women were concerned, I believe that the high spot of the meeting was the presentation of the annual reports. It was put on as a family group with the President as "mother." We had a table set for breakfast with the President and the Secretary seated at the table. The others came in in groups, and the reports were given in a very informal manner. One of the Board members acted as the maid, bringing in the mail, etc. My own part was very simple. My mail consisted of a letter, a package and a copy of *MISSIONS*. The letter contained news of work in the State; the package contained several new study books, *The Secret Place*, *A Book of Remembrance* and the new program booklet. Several of the women asked questions and made suggestions.

Three Prizes

As you prepare *your* annual report, what does the record show? Was your year-book more attractive and more widely used than ever before? Enter it in the annual contest and thus share your ideas with others. Were gains made in membership? In participation in programs? In *MISSIONS'* subscription list? In giving? Write a letter describing the plans that were followed. Did the study of *Shifting Populations* lead to greater service to the migrants or other needy groups? What unusual features marked your programs on China? In short, what suggestions have you for other groups?

The rules of the contest are simple. Each entry should have the name of the society and church as well as the name and address of the program chairman (or other

officer). YEAR-BOOKS may be sent with or without a descriptive letter, but the former is preferable. PROGRAMS must be described in sufficient detail to enable others to follow the plan. Information concerning the source material and notes on invitations, decorations and other special features should be included. LETTERS, concerning any phase of the work of the society, should give in detail the plans followed. None of the entries can be returned.

There will be three sets of prizes—one for year-books, one for programs, and one for letters—as follows: First Prize—\$3 worth of books to be selected from the 1941 reading program. Second Prize—a subscription to *New Literature*.

The contest is open to all Northern Baptist women's groups except those represented in the 1940 list of prize winners. (*They will be eligible for the next contest.*)

All entries will be in the program exhibit at the Northern Baptist Convention at Wichita. Make sure that your society is represented before the closing date—May 1.

A Prize-Winning Letter

In the 1940 contest, Second Prize for letters was awarded to Mrs. A. B. Childears, of the First Baptist Church of Canon City, Col., for the following "interesting description of the practical methods used to widen the interest in, and to record the reading of, missionary books."

Our Woman's Missionary Society has done outstanding work this year in the National Reading Program. Our church is small with a membership of less than 400. During the year we have almost doubled the number of our points and almost trebled the number of our readers over last year. This project is for the entire church.

Just inside the auditorium we have two book tables one for adult books and a low one for children's books. We include books from the public library

that are on our list, also the high school library. I am always there early and between services with two high school girls helping me.

On the wall is our reading chart. This chart is a long strip of white cardboard about ten inches deep. At the lower

edge are printed the family names of our resident membership. Above in large block letters are the words, "Ring the Missionary Bells." As a member of a family reads a book, a little colored bell with the name of the book written thereon is hung under his name. When a family has received ten bells, the name is transferred to the Super-reader chart.

We have a representative in each of the adult classes, also in each department of the church and Sunday School, to take the report of devotional booklets, MISSIONS and the January booklet. Volunteers take books and other reading matter to our shut-ins.

Note that the use of bells to record the books read linked the project to the program theme of that year. Other symbols could be used for other themes.

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"I Give My Life."

Ada Lenora Nelson has already given ten years of her life in evangelistic work among the women and children of West China. A graduate of Des Moines University and the Baptist Missionary Training School, Chicago, she sailed to China as a missionary in 1931. Yaan, where she now works, is in constant danger of air raids and has been ravaged by fires. Besides holding mothercraft classes for women and carrying the regular school work, she tries to meet the many extra needs wartime and hardship bring.



Today West China holds the life of a new nation! From all parts of the country have come doctors, lawyers, teachers and masses of homeless folk to build a new home. Never has the opportunity been greater to witness for Christ! Regularly Miss Nelson takes long and hazardous trips into the mountains, visiting the villages, bringing hope and good cheer. You may work with her by helping to cover her year's salary of \$900.

WHAT DO YOU GIVE?

For further information, write: MISS JANET S. MCKAY

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 Madison Avenue, New York, N. Y.

Two Nicaraguan Congressmen Join the Managua Church

The Baptist Church in Managua, Nicaragua, recently welcomed into its membership two Congressmen in that capital city. One of them began attending services last year. He became an enthusiastic learner and was quite regular in attendance during the time he was in Managua. He not only bought a Bible and hymn book and took part in the service joyfully, but also began talking about Christianity with many of his fellow Congressmen.

When the legislature met again this year, the man came back and brought with him a friend, who had enrolled his two boys in our school last year. The two men usually came to service together and were most attentive. They attended the class for new converts and, just before the session closed this year, gave their testimonies before the church and asked to be baptized. This is considered a great victory here, for most of the people of political position or social distinction would not risk making such an open declaration even if they were interested. Our work has been almost entirely with the poorer class of people, so the church is especially glad to welcome this reenforcement into its midst.—*Mary Butler.*

A Christian Celebration in Chinatown

Last November the Chinese Baptist Church celebrated 60 years of Christian service in the heart of San Francisco's Chinatown. Rev. Albert Lau, Pastor for the last five

years, presided. Executive Secretary C. W. Gawthrop, of the Northern California Convention, gave the anniversary sermon. Mrs. A. E. Caldwell, vice-president of the western area of the Women's American Baptist Home Mission Society, spoke at the dinner. Representatives of many denominations brought greetings.

The church has recently made improvements on its building, including re-decoration of the church auditorium, the reading room, the church office, installing of a new automatic instantaneous water heater, and the purchasing of new choir robes. Many gifts and greet-

ings were sent in by members and friends of the church at this occasion.

The church was organized in 1880 in a rented house on Washington street. Not until 1888 was the first church building constructed at the present location. This was completely destroyed by the earthquake and fire of 1906. The present building was completed and dedicated two years later. This \$70,000 structure now houses the many activities of the church, which include a kindergarten, Chinese day and night schools and a social hall, used as a community center.

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JESSE R. WILSON, Home Secretary

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Calmness and Courage During Air Raids

During my recent furlough in America I thought of air raids and air raid alarms with dread and I had visions of them upsetting all our regular work. After returning to Suifu, West China, I was amazed at the way life went on, improvements made, and signs of progress in spite of air raids and air raid alarms. Remembering China of old I had visions, during an air raid, of wounded being left wherever they fell to suffer and perhaps die, until the "all clear" signal came. A surprise was in store for me one bright bright moonlight night when Japanese bombers visited our north suburb. Within 15 minutes after the bombing started, first aid helpers had brought the wounded on stretchers to our two mission hospitals. As the wounded arrived we quickly brought in small oil lanterns so as to see to give first aid treatment, prepared to blow them out as soon as we heard bombers overhead.

One Sunday, just before Pastor Shu had finished his sermon, an air raid alarm was given. Before I went on furlough such an alarm would have emptied the church. *Again I saw a change.* A few people left the church but Pastor Shu went on with his sermon and ended the service in a dignified way. Then the rest of the people were dismissed. All had plenty of time to get to places of safety before the bombers arrived.

One day one of the city officials called at our hospital on business. While there he remarked to some of the Chinese "Every one will have to pray hard that nothing happens to these two mission hospitals (men's and women's) for they are all we have to depend on for the civilians in this city."—*Lydia Jennie Crawford*, Suifu, West China.

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When I wished to return from Chandbali to Balasore I was in difficulty. On account of the hard rain most of the road from Chandbali to Bhadrak was closed to motor traffic. No bus or car was available. So finally I decided that I would walk and cycle and in that way go to Bhadrak, which was the nearest railway station. I left an Indian man at Chandbali to bring back my camping outfit when a bus would be available.

I left Chandbali at four o'clock in the morning. For the first few miles I could ride my bicycle, but finally I reached a part of the road where the sticky mud would cling to it so I could make no progress. As I tried to push the bicycle the mud clung to the wheels so they would not turn. After I stopped to clean the wheels I could go only a few yards and then again had to clean the wheels.

Finally I found a man who agreed to take me seven or eight miles in an ox-cart. After I had waited almost an hour he was ready to start. He tied my bicycle on one end of the cart and I climbed in. An ox-cart travels at the rate of about two miles per hour. Usually I do not have the patience to ride in one, but for once in my life I was really glad to climb into the cart and travel that way for several miles. He took me over the worst part of the road. Then I was able to go either on the bicycle or walk for five or six miles. When I reached a village a few miles from Bhadrak station I was glad to find a bus standing there. A bus could go with some difficulty that far on the Chandbali road. The bus took me the remainder of the way to the station. I arrived at the station about three o'clock in the afternoon. I had spent 11 hours going a distance of 33 miles.—*W. S. Dunn, Balasore, India.*

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Henry Lee Robison, Jr., Director, Religious Work in State Institutions,
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THE LAST WORD

Instead of Christmas Flowers

A few days before Christmas the postman delivered to MISSIONS' office the following letter from Toledo, Ohio.

The six names listed in this letter represent the "shut-ins" of our church to whom it has always been the custom of our deacons to send flowers at Christmas time.

This year, as the high quality of the magazine becomes more and more appreciated by our people, I suggested that a year's subscription to MISSIONS might be substituted for the customary floral gift to these "shut-ins."

My suggestion met with splendid response by the deacons. So here is the check for the six subscriptions.

Sincerely yours, *Thelma E. Youngs*,
Church Secretary.

Always when a grand, new idea is born, the inevitable suggestion follows. "Go and do likewise."

Doing Well But We Should Do Better



IN a manner of speaking, Northern Baptists are doing well this year. Receipts on the Unified Missionary Budget on January first were about 5% above the amount received to that date a year ago, but—

We really should have done much better.

To meet budget requirements we should have received \$1,667,273 by the end of December; actually we received \$1,395,774. Result: We are \$271,499 short of the amount needed to maintain our work in a time of world crisis when that work is more vital and important than ever before.

In the time that remains before May first an extra effort will be needed to help close the year with our missionary budget raised in full.



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